The Worlds Honour DETECTED,

And, for the unprofitableness thereof, REJECTED;

And the HONOUR which comes from GOD alone, ASSERTED, and reduced to practice;

OR,

Some REASONS why the People of God called *Quakers*, do deny the accustomary Honour and Salutations of the World, consisting in *putting off the Hat, Bowing, [illegible] Bidding Good-morrow, Good-night*, &c. upheld by them in a *Respect of Persons*, contrary to the Royal Law of Liberty, *Jam.* 2.

Their several Pleas for the same unpleaded, and divers Objections answered,

By a Friend to Truth, who is no respecter or regarder of persons, called a *Quaker*,

B. F.

Rom. 13. 7. *Give honour to whom honour is due*; Yet,
Honour all men, 1 Pet. 2. 17. Yet,
Honour to not seemly for a fool, Prov. 26. 1.
How can ye believe, that receive honour one of another, and seek not the Honour which cometh FROM GOD ALONE? Joh. 5. 44.
— *salute him not (or say not to him, God speed) for he that salutes him (or saith so to him) is partaker of his evil deeds*, 2 Joh. 11.

London, Printed for *Robert Wilson*, 1663.

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To the READER.

FRIEND,

IN this Paper thou haſt a faithful account why we do not uſe (but teſtifie againſt) the Cuſtoms of the World in their Salutations, which yet we impoſe upon no mans underſtanding, but ſingly bear the Teſtimony of the Lord as we have received it from him, leaving the thing to be witneſſed by the Light and Spirit of God alone in every man's Conſcience, to which every one muſt ſtand or fall, and in which a man ought narrowly to weigh all his deeds; and as he ſhall finde peace or reproof from the Lord, after due inqueſt, ſo let him do; not out of fear, to ſhun the Croſs in any thing, nor for affection, or out of imitation to any, without the ſence and feeling of the Judgment of the Lord, and his leadings; in both which there is danger and an abſolute miſtake of the way of Truth, in which the Servants of the Lord are led: and ſuch are as far from the true Unity with the People of God, as they that are conformable to the Worlds Cuſtoms in blindneſs, of which I thought good to warn all men every where, that they might come to the true ground, or ground of Truth in themſelves, there to find and feel the Judgements of the Lord againſt all evil, by the Light made manifeſt in themſelves, and to receive of the Power of the Lord which leads out of the

evil seen, which Power is received in the giving up to, and answering of, the Convictions of the Light; And that the whole World may know that our Unity stands not in an external conformity of the Hat, Cap, or any other outward thing or action, but in that Light, Life, Power & Spirit which the World knoweth not, neither can receive, in and by which we are all united unto one Spirit, Soul, Mind and Body, of which Christ is the head, even by the living virtue which proceedeth and descendeth from him, to the enlivening of each member, according to the measure which it is capable of where it is; so that our Unity *is not* without *but* within, *nor with any outward practice, though never so apparent to have been the practice of the Saints and holy men of old, whether* Patriarchs, Prophets, *or* Apostles *and* Disciples *in the times of greatest purity, further than it is now in this day, and in that person that doth it, found, felt and known to proceed from that One, only Antient and eternal Spirit and Life, in which alone God hath always been worshipped and honoured, and not at all out of it, at any time; for he that is not in the Spirit is in the flesh, and he that is in the flesh cannot please God; and he that is not in the Life, is in death; and the dead cannot praise our God, who is a living God, and liveth for evermore. He that reads, let him try himself.*

B. F.

DEFECTIVE ORIGINAL

The World's Honour *detected; and, for the unprofitableness thereof, rejected, and the Honour that comes from God alone, asserted, and reduced to practice, &c.*

THat there is an *Honour* from men to each other, which also is to be shewed upon *all occasions* to all men in common; yea, and a special *Honour* from *Inferior* to *Superior* Relations according to the flesh, as from *Children* to their *Parents*, from *Servants* to their own *Masters*, from *Wives* to their *own Husbands*, from *Subjects* to their own *Emperors*, *Kings*, *Princes*, *Magistrates*, or *Rulers*, and from the People of God to those whom the Lord hath placed as Watchmen over them; yea, and a *double Honour* to all those that *rule* well, and are found doing the Work of the Lord faithfully, is of it self so clear, that it needs no proof, being so clearly asserted in the holy Scriptures, and denyed by no People (that I have ever met with, or heard of) which therefeth it to be amongst the number of those things placed by God immediately from himself in his creature Man; which of all demonstrations, is the most firm and valid that any man can have, because he hath a firm testimony thereof immediately in himself, which being free from all possibility of being corrupted, unless by himself, and with his own consent, I call the most firm and stable assurance that man can have, far exceeding any writing, or written testimony, which being never so pure, true, and infallibly so in it self at its first giving forth, may in process of time, through malice of men, or the weakness and negligence of Transcribers, be falsifyed, vitiated, and corrupted, or defective, before it reacheth my hands; and so consequently without my consent or guilt: but so cannot this immediate inward living Testimony of the Spirit or Light of God in man be; but here every man must have a hand in corrupting it for himself, and turning this Grace of God, which hath appeared to all men, bringing Salvation, into wantonness,

tonneſs, whereby they juſtly bring condemnation and darkneſs upon themſelves.

Now what this *true Honour* is, this is the Queſtion among many, and how it is *given* or *ſhewn* to men in *general*, and how to each *particular* Relation.

This *true Honour* then, it ſelf, I affirm (and I hope with the conſent of all intelligent men) to be *LOVE*, or a Principle of *Love*, Univerſal *Love*, placed by God, near man, in his heart and mouth; and it is ſhewn or given to any man in particular (and ſo in general) by extending it ſelf forth in the Actions of Love towards him, as his condition and neceſſity requireth.

This, with me, is the only true foundation of all true and laſting Honour, which cometh from God undeniably; as that without which all honour, ſo called, is *no honour*, but only in ſhew, and not in deed; for how can I honour him whom I love not, or indeed love a man, and not honour Him? its impoſſible.

Theſe two then are inſeparable, yea, they are convertibles, they are one: this *Love* is *Honour*, and this *Honour* is *Love*; where the one is wanting, the other cannot truly be; where and whenſoever the Univerſal Love cools to any member of the body of mankind, there and then the true Honour ceaſeth, till the Love be again renewed; and if there yet abideth a ſhew of honour, 'tis indeed but a ſhew, a deceitful piece of hypocriſie; as the worlds honour, and honouring one another, for the moſt part is; who can, and frequently do, make a ſhew of honouring one another, while deceit and miſchief lodgeth in their hearts, and is covered over with that mantle which they oft aſſume for that very end: As their own Proverb in the Italian tongue hath it;

Chi ti carezza più che no ſuole, o in ganno ti hà o in ganno ti vuole.

He that courteth thee more than he is wont, either he hath deceived thee already, or intends it.

Now, as I have ſaid, there never was any People ſo dull, but they have honoured, or had in eſteem (which is all one) ſome or other, at leaſt their Relations; but to honour all men,

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to love all men, is the perfection of a Christian, 'tis his work, and his alone, who is in the Lord; none else can, but such as dwell in God, that is, in Love, which is the bond of Perfection.

The Heathens they loved their friends, and honoured those that loved them; and the Scribes & Pharisees their Brethren, saluting them with their self-invented and accumstomary salutations and manners: but to love and honour all men, belongs to the Perfection; unto which Christ, the Eternal Son and Love of the Father, laboured to bring his Disciples, that they might be like unto Him, *perfect, as their Heavenly Father is perfect.*

Of this true honour which comes from God, the World being ignorant, or at least heedless, they have gone about to establish their own honour, which is of the Earth, comes from men, from the earthly spirit of the World in men and women, and so pleaseth the same spirit in all; *for the World receiveth its own.*

And having now changed this true, natural, genuine Honour which is of God, into their own artificial, feigned, and strained art of Complement, consisting in bundles of fopperies, fond Ceremonies, fooliſh windings, turnings, crouchings and cringings with their bodies, uncovering their heads, using multitudes of frothy, frivolous, light, vain, yea, and most commonly lying words, in a way of Complement; which being brought forth, the airy, light, vain mind in men, is so taken with it, that it is set up in their minds, as the most accomplish'd piece that can be imagined amongst them, and ratified by a perpetual Law, as unalterable as the Laws of the *Medes* and *Persians*, to be the only standard, by which all honour, respect, reverence, esteem or love must be measured; being so enamoured upon it, that they deem it their glory and crown, to be exact in it, to a punctilio, *de cap-a-pe*; and he is amongst them accounted, the most accomplish'd *Gentleman* that is most expert at it: Being thus arrived to so high esteem at Court, and had in such venerable reverence among the Grandees of the Earth, and renowned Ones of the World, it provokes the ambitious honour seeking spirit in its more in-

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DEFECTIVE ORIGINAL

ferior Orb (each according to their ability) to seek to render themselves Masters of it, by a certain double-diligent observation and practice of them; yea, it hath such influence upon Professors of God, Christ, Scripture, Spirit, Professors that profess themselves separated from, and chosen out of the World, that the most sober amongst them (not to mention the more light) are found conforming to them so far as their gravity will admit (and somewhat further too sometimes) but wherein themselves fall short, lest they should be too grosly guilty of levity, and justly charged therewith, yet, is it none of their smalleſt cares, and strenuous endeavours, to use all meanes imaginable (according to their ability) to train up their Children in these *evil manners* (deceitfully called *good manners* now a dayes) and to that end send them to Schools to learn them to walk, and shail their legs in Dancing, to doff their Hats, and wring their bodies in Congees, and how to hold their hands, heads, necks, and make fine Courtesies backwards, with such like things, as young Women learn at such places, that so they may not lose one grain, hair, nor jot of that honour, renown, fame, respect, and worship among men, which their Parents can purchase them by their money: And thus the Fathers having eaten sowre Grapes, the Childrens teeth are commonly set on edge; and such as are not of themselves so, are oft-times made to eat; and so this kind of honour is instilled into them in their tender age, that it may as it were grow up with them, and through custom, and the esteem it hath in the world, become natural to them; that so the true Honour which should take place, is by this bastard honour, supplanted, suppressed, and, as it were, ejected.

This is the case, and thus it stands with the World, Professors and Prophane, and many know it well; but will not see. And therefore those whom the Lord hath in mercy redeemed out of these vanities, and stopped many in their full career, that they cannot run into the same excess of vanity with them; because they forsake all this mock-honour, are (though found in the more excellent, in the Honour which comes from God towards all men) despised, mocked, rendered strange Monsters, Wonders, gazing stocks, Spectacles to all Nations, Countries

tries and Cities, where theſe things are made the ſtandard or touchſtone of all *Civility* and *Good-manners*.

Yet this is no more then was of old; for there is no new thing under the Sun: as the Prophet of the Lord ſaid, *Behold! I and the Children thou haſt given me, are for ſigns and wonders in Iſrael.* So it may be ſaid now, for ſo it is at this day.

Therefore ye deſpiſers, wonder not at us, that we have forſaken and denied all theſe things, root and branch, but turn your eyes into and among your ſelves, and ſee what ſtrange and antick manners you have among you, ſee what baubles and toyes you are pleaſed with, what pittiful ſorry things you are delighted in, ſeek after, covet, and love, and wonder that Man, whom God made upright, and planted a noble Plant in his own Image, to love and take his delight in, him alone, ſhould ever come to be ſo degenerated, and faln in love with ſuch vanities as theſe, things more light than feathers: at this, I ſay, rather wonder, for here is true matter of wonder, of wonder indeed.

Wherefore let every man of ſobriety and moderation, weigh the thing, ponder it, and tell me, which of you cannot think in his heart (much leſs is convinced there) that this is the Honour which comes from God alone, which he requireth that men ſhould yield to each other? who of you all hath faith therein?

Object. *But ſome may ſay, we do not ſay that theſe things are the honour it ſelf which comes FROM GOD, we pretend it not, they are but a kind of civil Worſhip, honour and reſpect uſed towards each other, as certain ſigns and tokens of the eſteem we have in our hearts towards each other, which we do hereby expreſs; and ſo the whole is but an indifferent thing, which doth not once in the leaſt touch or concern the Conſcience or Religion, &c.*

Anſw. If it be not OF AND FROM GOD (call it what you will, and do it for what end you will, it matters not) it is OF AND FROM THE DEVIL; for more than *two fountains, roots* or *originals*, from whence all Actions proceed, can no man find, there is no *Third* or *Mean* betwixt *Good* or *of God* (which is one) and *evil*, or of the *Devil* (which is the other) it is either a *fruit* of the *Spirit*, well-pleaſing to God; or a

work of the flesh, satisfying the carnal mind: either it is of the good root of Faith, or of the evil root of Sin: *For whatsoever is not of Faith, IS Sin.* There's no middle-place, nor middle-nature betwixt these two: Is not the very plowing of the wicked sin; yea, his prayers abomination?

Or, is there indeed any thing else, truly considered, amongst all the actions of the children of men, so *indifferent*, as that they touch not the *conscience*, or concern not the honour and glory, or service of God?

But though I thus enquire, yet to this I know its commonly said Yea— yea, there is nothing more ready and common amongst men, than to say to us in this case, *What do you talk of this? of Conscience in these things? 'tis folly, there's no matter of Conscience in it, they are indifferent things, putting off the Hat and bowing is but a civil matter, in which there is nothing of Religion.*

But, I say, this is no less than the Antichrist, who exalteth himself above all that is called God, The very *Lucifer* that would dissolve the continual everlasting Bond betwixt God and Man, and would absolve the creature Man of his Obedience to God his Creator, and duty, of continually minding the Lord, and setting him alwayes before his eyes, at least in some things which he termeth *indifferent*.

But it was the judgment of one (who I believe knew God better than these men) That a man ought in *all* his actions to obey God, and not to do any thing, but as unto him; nay, not so much as *eat* or *drink*, (things as indifferent (if there were place for such indifferency) as any can be) and far more indifferent than these baubles of *wagging the Hat, &c.* being absolutely necessary to the ordinary conservation of life and being, which these idle things cannot once pretend to.

His Judgment you may read as well as I, he is one of sufficient Antiquity and Authority enough, even to merit credit with the greatest contenders for, and pretenders to Antiquity, the *Roman Catholicks*; and may not be slighted by any that have any esteem for Antient Authors— His Judgment then I find recorded in a Letter of his, written and addressed to his dear Friends, the Saints or Church of God at *Corinth*, which being

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ſince (by the induſtry of ſome) divided into chapters and verſes, and there you may read it in his firſt Letter, written to the *Corinthians* from *Philippi*, chap. 10. ver. 31. *Whether therefore ye eat or drink, or whatſoever ye DO*, (if there can be any thing imagined more indifferent (than theſe things) yet do it, even that alſo, yea) *DO all to the glory of God.*

And again, in another Epiſtle of the ſame Author (a faithful Servant, Miniſter and Apoſtle of Chriſt) written from *Rome* to the *Coloſſians*, chap. 3. v. 17. (as it is now divided) he ſaith alſo to them, *Whatſoever ye do in word or deed, do all in the Name of the Lord Jeſus*, &c.—who ſpake on this wiſe to all that would profeſs his Name, *If any man will follow me, let him deny himſelf, and take up his Croſs* Daily, *and follow me*, as ye may reade it in the hiſtory of his life, words and actions, penned by *Matthew*, chap. 16. 24. *Mark* 10. 21. and *Luke* 9. 23. which three Hiſtories, with that of *John*, the *Acts of the Apoſtles*, and the ſeveral Letters or Epiſtles of *Paul*, *Peter*, *James*, *John*, *Jude*, and the *Revelation*, are with the Books of the old Teſtament bound together, and called the Law of God, and Rule for all Chriſtians to walk by. But Oh! that they were found walking in thoſe paths of Holineſs there declared of, and imbracing from their hearts the Doctrines in them delivered, and excelling in the Virtues therein recorded! would it not be otherwiſe with them? Surely yea. But to this they can never come, while eſtranged from that Spirit who wrought all theſe things in the Saints: for as no Prophecy of old came by the will of man, ſo neither the fulfilling of any of theſe things in man. But to return to the Preſent caſe.

Who can ſay that he doth thus put off his Hat, *&c.* to the honour of God, in the Name of the Lord Jeſus, as a follower of Chriſt, in a croſs to himſelf? *&c.*

Object. But your ſelves ſay, *We muſt honour all men*: *if ſo, How ſhall we ſhew it, or what ſhall be the demonſtration thereof? A man may tell me, that he honours me in his heart, when perhaps he hates me, how ſhall I know it, unleſs he ſhews it forth in his outward man.*

Anſw. True, a man may pretend honour, while envy and hatred is in his heart, and no man knoweth what is in the

heart of man, ſave the Spirit of man that is in him; and 'tis not the Hat that doth or can diſcover man's heart, but the Spirit of God. We muſt not therefore ſet up things for Demonſtration, which demonſtrate nothing at all: for a man may make as great a ſhew of honour with his Hat, and his fawning flattering tongue, by *Titles*, *Complements*, many *Good-morrows* and *Good-nights &c.* when he not onely not honours thee, but hates thee in his heart, and intends thee a miſchief, and only covers himſelf under this cloak; as the German Proverb hath it, Mehr Feind, Mehr Ehr. *The greater Enemy, the more Worſhip or Honour.*

But let no man trouble himſelf about the demonſtration of Honour; for where the true Honour is in the heart, it will ſhew it ſelf enough, no fear; and where it is not, why ſhould any deſire a ſhew of it, ſeeing it can be no more but a *bare ſhew* indeed? And why any ſhould delight in, or deſire a *ſhew* without *ſubſtance*, I know not, unleſs to verifie the Proverb, *Populus vult decipi*, People love to be deceived.

Obj. *But may we then uſe no external actions or geſtures to demonſtrate this honour by?*

Anſw. Yea, but it muſt then be by ſuch things or actions as proceed from the true honour, are agreeable to it, and inſeparable from it, which may bring clear demonſtration with them; elſe 'tis but in vain: for, as good not at all, as to no purpoſe.

He that uſeth a thing to this or that end, which cannot anſwer the end intended, labours in vain: And ſuch are, and thus do, all that uſe thoſe ſelf-ſet-up cuſtomary ceremonial Geſtures and Poſtures in Salutations, to demonſtrate the true honour and eſteem by, as experience daily demonſtrates, that they are but *a feigned humility.*

As therefore there is a true honour and a falſe, ſo there is a true and living demonſtration, agreeable to the true honour and inſeparable from it, and a falſe ſhew and ſemblance thereof in ceremonies without ſubſtance, which may be and is, where the true honour, love and eſteem is not, and ſo is deceitful.

But as fire and flax, neceſſarily makes its way through and infallibly demonſtrates it ſelf: and as life infallibly ſhews it ſelf,

ſelf, by natural heat and motion, to ſuch as are alive and can diſcern or feel it; ſo this true honour which comes from *God alone*, dwelling in the heart, as neceſſarily ſhews it ſelf, by certain natural, lively actions, that are inſeparable from it, and ſo conſequently true and infallible, according as the indwelling honour leads, moves, guides, directs and puts forth it ſelf, either by *giving the hand*, falling on *the neck*, *imbracing*, *kiſſing*, and at all times, upon all occaſions, by *doing good* to all, helping them, walking towards all men in *Love*, *Patience*, *Meekneſs* and *Peace*, ſo far as in them lieth, feeding the *Hungry*, cloathing the *Naked*, viſiting the *Sick*, the *Widdows* and *Fatherleſs*, which, with many other ſuch like things, are pure Religion and undefiled; which alſo are more infallible demonſtrations of true honour, than thoſe dirty cuſtoms of bowing the body, bidding *Good-morrow* and *Good-night*, wagging the *Hat*, and ſuch like things, practiſed in a bare cuſtom, while the heart and thoughts may be full of deceit, and compaſſing evil againſt the perſon pretended to be honoured thereby: and thus theſe things, being the cuſtoms and faſhions of the world now, do exactly anſwer to the cuſtoms and traditions, and lip-honour among the People of old, in which there neither was nor is *any ſubſtance at all*, and ſo for the unprofitableneſs thereof to be rejected, and a more true, right and undeceiveable uſed inſtead thereof.

For, as a man afar off, perceiving a thing to move, or rather moved, ſhould thence infer life to be in it, when he drew nearer to it ſhould find himſelf groſly deceived, and that the cauſe of the motion was only artificial, from without, not naturally intrinſecal.

Even ſo, he that ſhould conclude that a man honoureth or eſteemeth him, becauſe he worſhippeth his perſon, and greets him in the Market-place, when he comes to look well into it, and to have occaſion to try it, may find himſelf extreamly deceived, and inſtead of *true honour* indeed, onely find an *empty ſhew*, and nothing elſe; inſtead of *true love*, nothing but *falſe compliments*, wind, vanity and deceit, which cannot ſtand the tryal.

And as that motion which comes from life, the more any

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man draws towards it, the more it appears to be natural, not artificial, and ſo ſhuns no tryal, feareth not the moſt piercing ſearch, but rather willingly imbraces it that it may be manifeſt.

Even ſo again, Theſe true natural, genuine demonſtrations of honour, or actions and geſtures when they proceed from the inward life, ground, principle and nature of the true Honour, moving in the heart, and putting forth it ſelf in them, they fear no ſearch, no tryal, but are free, open and willing to be weighed and looked into, yea rejoyce in the moſt narrow and exact obſervation, and prying eye, and come willingly to the Light, that ſo they may be made manifeſt to be of God.

This then, foraſmuch as it can deceive no man, why ſhould it not be by all Chriſtians willingly imbraced and preferred, before a deceitful, weak, beggarly Rudiment, Ordinance and Faſhion of the world, as the doffing the Hat is, in which there is no ſubſtance?

Is it not becauſe the one is light, eaſie and pleaſant to the fleſhly mind in men and women, the other hard, uneaſie, and a great croſs to that mind? Is it not a clear demonſtration that men are more inclined to a *ſhadow*, than *ſubſtance*; more affected with *vanity* than *well-doing*.

Yet is this no great wonder that it is thus in the world; for what can be expected from *thiſtles*, but *thiſtles*? or, do men gather *grapes* on *thorns*? This kind of honour is their own invention, therefore they love it. And no wonder to ſee the world love its own. The other is from God alone, the author and fountain of all true Honour, Love and Eſteem; therefore a croſs to the world, rejected, and not received by them, for the world only loveth and receiveth its own.

But why this *pretty Idol*, this *feigned humility*, this *will-worſhip*, this *earthly thing*, this *faſhion of the world*, ſhould be ſo acceptable to the Profeſſors of this Age, who profeſs themſelves to be God's Elect, choſen out of the world, I underſtand not; ſeeing its ſaid to them that were ſo indeed, that *the faſhion of this world paſſeth away* (and alwayes did from the Saints) and they were commanded, *not to faſhion themſelves according to the world*, and forbidden to be conformable to it.

Why

Why these, I say, should be so zealously conformable to such an empty shew, and plead for it, and be offended at Us, who are indeed separated from the world, and dead with Christ to the *Rudiments*, *Traditions*, *Fashions*, *Customs*, and *carnal Ordinances* thereof, and so can no more, as living in the world, be subject to them, as they are, I cannot apprehend, unless because, though they profess themselves to be chosen out of the world, they remain yet in the nature thereof, and so may as fitly be called the *Professors of this World*, as *of this Age*. Which name if they did bear and own, it would be no more strange; for it was always as great a cross to the Professors of the World to break any of their light, frothy, fond, foolish *customs* & *traditions*, as for the most profane. But Friends! is it enough for you to profess your selves *chosen out of the world*, and yet never know your selves *redeemed* out of any of their *Customs*, *Ordinances*, and *Institutions*, excepting in a few *Religious* (so called) *Ceremonies* about the Worship of God; but otherwise abiding *wholly conformable* to all its *Manners*, *Fashions* and *Customs*, either in will or act in your selves, or approbation thereof in your children whom you train up in them. But your Reasons you have for its use, you commonly render, are these.

First, That common Plea, of *the indifferency of these things*, which is answered, and found to be a meer *Chimera*, not to be found in *Rerum Natura*.

2. Your next, commonly grants that honour of which we speak, to be *good*, *serviceable* and *necessary*. But adding, *These things ye must do*, (we also do the same) *and not leave the other undone*, Mat. 23. 23.

Anim. But where is this written? No where. And admit it had, wherefore might they not since have been done away for the unprofitableness of them, as (*Tything Mint and Anise*) the thing of which Christ speaks there, though once a Command of God? as *Heb.* 7. 12.

Doth not the *Moon*, and also the *Stars*, disappear before the light of the *Sun*? wherefore then should not this unprofitable *shadow* cease before the serviceable *substance*? what needs a *Candle* where the *Sun shines*?

So, if I do a man good, exercise meekness, patience and love

love towards a man, be ready to help, inform him, do him good; Is not this demonstration clear enough that I honour that man? What need then of any thing else? if none, then whatsoever is more, is of the *Evil-one*, and of the *superfluity of naughtiness*. Or, may I not believe all this, unless it be accompanied with *Cap and Knee, Good-morrow Sir, Good-night, Madam I kiss your hands, Your humble servant Sir*, with the rest of that phanatick fry of insignificant Complements? may I not certainly conclude that a man lives and speaks to me, when I see him, feel him, and hear him, unless I also see his shadow? what mad *Phanaticism* is this! But

3. Your third Pretence is made up of an acknowledgment again on the other hand, *viz.* That it's true, there is great abuse got into these *Al-a-modish Greetings* and *Hat-Complements*, much superfluity and deceit, which is evil; but withall ye tell us the *abuse must not take away the use of a thing*; that if others be too superfluous therein, we should let our moderation appear; if others *do it in deceit* and *pretence only*, we may do it *in uprightness* and *singleness* as it ought; if others do it only, *per forma*, in a custom and usage, we should do it *with an understanding*? Or, say some, *Will you not eat and drink, because others eat to excess, and add drunkenness to thirst*? or, *will you not set meat and drink before your friend, because others do it in deceit sometimes*?

Answ. This bears a fair shew, and at first blush seems something; but being well weighed, proves nothing, and vanisheth away. First, prove *wagging the Hat*, with that whole phanatick Regiment of *Al-a-modish Complements*, as good, serviceable and necessary, as eating and drinking, or setting meat and drink before him that hungers or thirsts, and then we'l grant more than can now in reason be desired of us.

Besides, be it well observed, we have never opposed or contradicted any necessary, or any way serviceable kind of demonstration of honour, nor are we in the least against it, but do, and alwayes have, pleaded for the same, in opposition to this *cripple, ceremonial, shadowy, modish worshipping of mens Persons*, consisting in *Idle, Street*, or *Market-Salutations*, by doffing the Hat, &c. which is below the dignity of a man: which, as none stand in need thereof, so neither can it do them any good, but may much hurt.

Now

Now that which in it ſelf is needleſs, and can do no man good, but may many harm, that is *ABUSE it ſelf*, and accordingly ought to be avoided, and therefore we have thus denied them.

But admit that theſe things had once been ſerviceable, and that it could yet clearly be made appear wherein, or for what end they were firſt inſtituted by men; yea, admit they had once been undoubted Inſtitutions of the Lord, and conſequently ſerviceable, yea neceſſary for that time, place and people to whom they were ſo given; yet cannot this prove them to be ſtill ſo; and that they cannot, through the corruption and egregious abuſe of them, become not only *needleſs*, but *unlawful* for the People of God once to touch, taſte or handle; and therefore he that from the once legitimacy of an outward practice, ſhall go about to infer and urge the neceſſity of its perpetual duration, may be found reſiſting his Maker, as many have been, in ſeeking to perpetuate and bind his People to that which the Lord is about to annihilate and bring his People out of.

For the univerſal abuſe, or degenerating of a thing, meerly ceremonial, in it ſelf neither eſſential to the *Being* nor *well-being* of any man, doth *ipſo facto*, take away the neceſſity of the uſe thereof from the People of God.

Now whether any can doubt that theſe things have not been ſo corrupted or degenerated, is to me a great queſtion, the thing is ſo apparent to the meaneſt of capacities. And if any doubt of the truth of the Poſition, I refer them for further teſtimony to the Scriptures of Truth, in which they may ſearch, and ſee whether it be not ſo. For tell me,

What became of the *brazen Serpent* for the abuſe thereof? no doubt the Idolatrous People were as unwilling to part with it altogether, as now-a-dayes with their Idols; and if a Plea of Reformation from the *Abuſe* to the *Right Uſe* could have prevailed with *Hezekiah* to have ſpared it, it had never been ſo ground to ponder. And did it fare any better with all the *Types*, *Figures*, *Shadows* and *Ceremonies* of the *Levitical Prieſthood*, all once avowed Inſtitutions of God? were they not for the weakneſs, unprofitableneſs and abuſe thereof all

done away, even the very use of them?

How much more then shall the Lord for the *mis-use, corruption, weakness* and *unprofitableness* of these earthly things, which never could pretend Divine Institution, nor lay claim to any better Original, than the Noisom dunghil of Humane Custom, lead his People out of them, and not suffer them to touch, taste nor handle them, as nasty, polluted, defiled things, defiled with the despising or slighting of the poor, and exalting of proud flesh, because rich? unless any will say that the Lord is more bound to, and tender over the *idle devices of men*, than of *his own* once *pure Institutions*, when they have been defiled by the sons of men, which would be little less than blasphemy; and therefore few are so shameless as to say it in words, though most do in their works.

Object. But it may be said in this manner which you propound, *The Rich may indeed honour the Poor, viz. by doing them good, &c. and this is to them sufficient without the Hat, or Street-Salutations, which also (we judge) doth not so well become them as the Rich: Nor can the Poor any other way demonstrate or shew honour to the Rich but by those things; for, as the Rich stand not in need of their help, assistance, doing good, &c. so neither have the Poor wherewithal to do it, and for this cause was this standing bare-headed, bowing, scraping, titling, &c. set up amongst us, for the Poor to honour the Rich, and the Rich each others by each according to their quality, who yet stand not in need of each others help, assistance, doing good, &c.*

Answ. This is well confest, and the plain truth indeed, though some seek to hide it, to wit, That these Manners and Titles are invented to maintain a Respect of Persons, and to exalt the Person of the Rich man that wears costly garments, gay attire, and Gold-Rings, *&c.* over the person of the Poor mean man, clad in vile rayment, that he may (*cum Privilegio*) say to such a one, Come behind me, sit at my footstool, stand off, with thy Hat in thy hand, I am more noble, more honourable, more worshipful than thou. This their practice plainly speaks to every discerning eye, though many with their tongues may dissemble the contrary.

But Friends, this was honestly and plainly reproved by a good

good man, who had been educated in good manners, and wanted for no Tutors to teach him any; this good old Author, named *James*, plainly calls this matter, *committing sin and transgression of the Law*, in the 2d chapter of his Letter written to the scattered Tribes, and the 9th verse, as it is now divided.

Now blame us not for rather adhering to Antiquity in this case, than to Novelty; rather to the good manners of Christ and his Apostles and Followers, than to the evil manners of men, falsly called good.

Besides, it is a very great mistake; for the Rich have as much need of the Mean and Needy, as the Needy have of them, else the Great man must be his own servant (and 'twere well he could so be) his own Taylor, Weaver, Ploughman, and what not.

Thus hath the all-wise God ordered it that men stand in need of each others aid and assistance, that so they may not despise, contemn, trample upon, and scorn each other, as it nevertheless often happeneth, not for want of stupid ignorance.

For the Rich, as is said, do as much (or more) stand in need of the Poor, as they of the Rich; and a poor man that is faithful in all his actions, is as honourable, worthy of as much honour, love and esteem, both before God and man, as the greatest Peer in a Nation; yea the Lord hath more regard unto, and honour for such a mean, faithful, upright-hearted, Gentle-(minded)-man indeed, than for a high, proud, false, angry, imperious, tyrannical, perverse-minded Gentleman, falsly so called.

What difference is there betwixt the person of the Rich and of the Poor, the person of *Cæsar*, and *Lazarus* the beggar? hath not the Eternal Being made all men of one blood, from the King upon the Throne, to the Beggar upon the Dunghil? He hath not made such a difference as to the persons, as that he should bring forth the one person to honour, serve and worship the other, but all to worship and honour him. And if he hath given to any, or they have fraudulently gotten to themselves a little more wealth, or a larger portion of this worlds

goods than others, they must even thereof render him an account; *for the Earth is the Lords and the fulness thereof.* And if any one man be invested with more Power, Authority, or preferred to higher Offices than another, it is not of, nor for himself, but of and from the Lord; for preferment cometh neither from the East, nor from the West, nor from the South, but God is Judge, to whom he must, even of it also, give an account, as a servant according to the flesh, as well as another man; and to him, *as a person according to the flesh,* belongs no more honour than to another man; but Subjection and Obedience is to the Power in the Office: and what doth this concern proud flesh, or the person of any man? we regard no mans person. And assuredly that is the pride of flesh, which the Lord will stain, which saith, I am a Magistrate in Power, in Authority, in God's stead; therefore I must, I will be honoured in my Person: for what is this but to assume the honour of God to self? Consider and beware, for thou art but a Steward, whatever thou art, and the Lord is Judge, who putteth down one and setteth up another, as it pleaseth him, and rewardeth every one according to his deeds.

Obj. *To respect Persons,* say some, *is sin,* James *testifies that clearly enough; but we respect or honour* [*every body*] *we do it to all alike, Poor as well as Rich, and then there is no respect of persons.*

Answ. Ye may imagine so, but it is not truly so, ye do put a difference: for which of you will keep a stir in the streets to give a mean man or woman the wall, or upper hand, as it is accounted amongst you? or make a bustle to put them up to the upper end of the Table (as you distinguish it), as ye do many times (even to loathing) to the Rich? but your Reason is ready, It doth not so well become them, as the Rich. And so——

Behold here, ye mannerly Christians! ye Professing People! the use and service of your decent, good manners (so called) to exalt the person of the Rich-man, though proud, and abase the person of the Mean-man, though humble; which is quite contrary to the Lord, *who resisteth and abaseth the Proud, and showeth favour, and giveth honour to the Humble,* and there-

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fore it's an abomination to the righteous impartial God.

Nor are they to the Rich any otherwayes serviceable, than a fifth Wheel to a Waggon, to hurry them headlong to destruction, raising and strengthening the spirit of pride in them, which is ready enough to shew and put forth it self, although it should have no such excitations and provocations from without, by which the love and lust after such things is fed, and that mind satisfied which delighteth in them.

Now, this mind cannot we feed, satisfie or please; for, as he that is in the World, or in the flesh, cannot please God; so they that are in God, and do walk in his Light and Spirit, by which the World, and spirit thereof, is crucified in and to them, cannot please the World, nor that carnal mind which is enmity to God, and therefore cannot own thise things.

Object. *Yea, but some there are, and many too, that take no delight in these things, that seek them not, desire them not, regard, value them not, and are dead to them; and why can you not do it to them! what danger is therein? To others, it's true, it may, as you say, do them more hurt then good; yea say some, If we knew such as expect it, look for it, seek it, thirst and hunt after it; we could not give it to unknown selves.*

Answ. I were well such as speak on this wise, were indeed come so far, so said and so done, were, so far, well; But as for us, we cannot do it to them, because it can do them no good, none at all, but may do others harm, as is granted.

Now, why I should be urged to do that which can do no man good, but may do many, yea most men harm, I know not, nor can see any reason for it.

But yea, even to such there is a danger also; for, although some may at present stand in such a condition, and retain their integrity therein; yet it is said, *To him that thinketh he standeth, let him take heed lest he fall*; there are other temptations enough within and without, though no man should meet with this, and who is certain that he shall stand in the day of Tryal? yea in the least Tryal. Did not *Adam* soon fall from his innocency, by beholding and desiring a thing pleasant to the eyes, and to be desired? To get honour, to be worshipped! what more pleasant! what more desirable! though indeed there is no honour nor worship

ſhip at all in it, nor ever was it ſo accounted by the people of God, to put off the hat, but a ſhame and reproach rather, as may be ſeen by the Prieſts being forbidden to uncover their heads, *Levit.* 10. 6. & 21. 10. But ſeeing the frothy minds of people, have imagined to themſelves an honour in it; why ſhould we add unto any mans temptation by this vain thing? nay rather let us leave off this thing.

Object. *But, ſay ſome again, it is their due, and we muſt not detain from any man his due, leſt he ſhould abuſe it; and much leſs from him that is not likely to abuſe himſelf with it, becauſe others do; for the Apoſtle ſaith*, Give unto every man his due, honour to whom honour is due, *&c.*

Anſw. True, honour is due to the honourable, but then we muſt ſee to give them the honour which is due, and not a ſtrange far-fetcht device inſtead of it, in which is no honour at al, as where is it written, that puting off the hat, bidding *good morrow*, and *good night*, ſaying (though a lie) *I kiſs your hands Sir, your Humble Servant Madam*, and ſuch like, is the honour due, or that there is any honour, real, true honour in any of theſe things; that there is honour ſo called, ſo eſteemed, a pretence, and ſhew of honour in theſe, and every of theſe things, I know, but to what mind doth it ſo ſeem? by what ſpirit are theſe things accounted honour? but by that mind which delighteth it ſelf in vanity, and by that ſpirit and generation which calleth light darkneſs, and darkneſs light. Now doth the Apoſtle recommend Chriſtians to follow this mind, to be inſtructed from it, to count that honour which it might eſteem ſo, and accordingly to give it them as their due? or doth he not rather refer them to the Spirit of the Lord which teacheth all things honorable, and is the Author of all true honour, and to render that to every man in the Lord, and not an empty ſhew? the former we deny (not can't be proved) and this we aſſert; therefore

What the Apoſtle ſaith, we willingly own and acknowledge, neither would we upon any preſence withhold from any man his due, but as for your common far-fetcht fine ſpun conſequences, you muſt give us leave to deny them, till you can better prove them; if you be ſo willing to be deceived, we are not willing to deceive you, to put you off with Cap and Knee, a few fine fawning

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ing words, shaddowy scrapes and cringes, when a better substance is your due.

Object. *But it's said again, you give offence to the weak; Now the Apostle saith,* Judge this rather that ye give no occasion or offence to the *Jews* nor *Gentiles*, nor to the Church of God, 1 *Cor.* 10. 32.

Answ. This is a meer shift, and blind subterfuge for ignorance and deceit both, a something, though nothing to the purpose; for the Apostle speaks here of things that *offended the weak Consciences of some in those dayes*, and so plainly speaks of *matters of Conscience*: But our Adversaries generally, with one mouth cry out (and think it an invincible Argument against us) *There is nothing of Religion in these things, they are no matters of Conscience, they are things of Civil concern, indifferent, may be left or done.*

Now these two Pleas, or Shifts, are diametrically opposite, and cannot stand together; onely if you cleave to the first (as I think all do) to call them *civil, indifferent things, no matters of Conscience*, then your Plea is good against your selves, in that ye are found offending us, (so far as in you lies) by doing that which we in Conscience to the Lord cannot do, and yours selves may leave undone if you will.

But besides, 'tis granted the good and humble, the meek, lowly are not offended at it, matter it not, whether they have it or not; and evil-minded men we are not to please, in their Haughty, Proud, Ambitious Minds. The Apostles were not *men-pleasers*, and warned the Christians not to *become such*, nor to be *subject* to the *Ordinances* or *Rudiments* of the world.

Object. *Tis true, the good and meek are not offended for their own sakes, because they are not honoured, &c. But for your sakes, who thereby seem to them, Proud, High-minded, Obstinate, Self-willed, Self-conceited men, and of a Contentious Spirit, &c.*

Answ. Let it all come out — And then know, that if any judge us with a rash, false judgement, according to outward appearance, to their *forward, froward minds*; we appeal from their judgement, to him that cannot err in judgement, and knows the inmost frame of our hearts and Spirits, and judgeth us with Righteous Judgement; Have therefore but a little patience to observe our conversations, and if the rest of our converse doth

not

not plainly demonstrate the contrary, let your judgement stand upon that person till it doth.

But withal, Friends! who are more proud than those that are ready at giving and receiving this thread-bare honour? who are so handy in it, that they have every jot thereof at their fingers and tongues ends as it were? Oh! that ye were indeed enemies to Pride, and offended at it, then would ye suspect your selves and your own manners more then us and ours, and then ye would abstain from that whole bundle of aiery manners, which are as Oyl poured into the fire of Ambition, to increase the flame and burning thirst thereof.

Yea, commonly, those that are so expert in this *mannerly trade*, do willingly receive again, what they give, with encrease, and so do often give the more liberally, that they may receive their returns in more abundance, as the *Germane* Proverb, saith, **Eh wil geehrt sein**, *Honour would be honoured*; but both the *giver* and the *receiver* are out of the *Truth*, *Way*, and *Faith of Christ*, in that matter, for, he received not honour of men.

So it is not *true Humility*, nor *mannerliness* to be exact in the *Academy of Complements*; nor yet in a self-pleasing-way of simply putting off the *hat*, and bidding *good-morrow* and *good-even* (which some hope to excuse themselves with) as not being conformable to the worlds *abused customs*.

Nay, nay, these are not the right *badges* of *true Honour*, *Humility* or *good manners*, but rather of *foppishness*, *vanity* and *custom*. But he that joyns himself to those of low degree, going before them in honour as a good example, honouring and serving all men in that which is good and serviceable, in his place; as well the poor as the rich, the mean as the mighty, without respect of persons; he bears the *badges* of *Humility*, and shews his *good breeding* and *manners*.

But alas! how empty are our *modern mannerly Ones* of these things! when shall we see these things in our streets? in which of our Cities shall we see a great man or a rich man proffering his service, and lending his helping hand to a mean despicable man, upon any occasion? Nay either his hands or his cloaths are too fine to stoop to it, and to give them the *upper hand* as they term it. Oh my! that would not be seemly, yea, are they not

not generally rather ashamed to pass along the streets with one in a mean *habit*, unless he be on the *lower hand*, so called, or with his *Hat* in his hand aloof off at a distance, as if he were made of some *courser Nature*) or more *ignoble matter*? — And if peradventure some mean man, who feels through the *pitiful hood* of *Lord-ship*, Sir *John Hood*, *Worship*, *Master-ship*, and such like *gay titles*, should, meeting such a *One*, pass by *him*, and his *gugaws*, without the observance of giving him the *wall*, *cap* or *knee*, more than to another mean person; then oft-times *Cain* appears in *wrath* and *fury*, *Shimei* in *railing* and *reviling*, or *Ishmael* in *scoffing*.

And these are thy *manners*, nay thy *good manners* (so called) O *Christendom*! are these the *badges* of thy *Humility*? away with them, they stink in the nostrils of the Lord.

But as concerning the *offence* pretended; we in sincerity say, We would not willingly give offence to any thing that is good, or any thing of God in any man, how weak, mean or low soever; but rather do desire, that all men may come to the *knowledge* of the *Truth*, and to walk in the *Light* thereof, in which there is no occasion of stumbling nor offence.

But there are that do, on the one hand make Conscience of that which (to do) is not sin, and on the other hand make no Conscience or scruple to do that which is sin? — As the *Papists* in abstaining from *meats* at certain *Seasons* by the *Church* of *Rome* forbidden; and again, in *Worshiping Bread* and *Wine*, and *Honouring Images* of *Wood* and *Stone*, &c. by *doffing their Hats*, *bowing* and *cringing* to them, &c. (the very Actions here in question) and so zealous they are for these things, that they are possest with a certain bitterness, (where they may shew it with Authority) against such as conform not to them.

Will ye now say, that we must abstain from the *one*, and do the *other*, to avoid giving them offence? if yea, then why do you not so your selves, but call that *Superstition*, and this *Idolatry*? If not, then why should we be more conformable to your *Customs* to avoid giving you offence, than ye are to theirs upon the same account? are ye not as great or a greater offence to them, then we are to you? seeing they are offended upon a certain *Religious* or *Conscientious*, and ye but upon a *pettish*, *perish*, *wilful account*.

Object. Its further Objected, *It is the customs of the Country where you dwell.*

Answ. And what then? 'tis also the custom of most Countries, and of most men in most Countries, to *Lie, Cheat, Cozen, Curse, Swear, Steal, be Drunk,* live in *Fornication, Adultery, Wantonness,* or spend their time in the *one* or *other Vanity* more then in serving or fearing the *Living God*; and therefore, saith the Scripture, *The Customs of the People are vain*; must we then be subject to their Customs? —— If ye say, *ye do not mean so*, then I say, this plea of Custom, is vain.

Object. *But these are the Customs of the wicked onely in all Nations, which though they be the most or greatest part of Nations, yet good Customs are derived from the better part (though the smallest) for we must not follow a Multitude to do evil: But this is the Practice or Custom, not of the wicked onely, but also of the sober, Godly and Wise, unless ye think there are none such but your selves.*

Answ. This is but what the *Papists* say, *still to your selves*, no better payment; for they also, say unto you, *it is the Custom of our Country*, and *Cum fueris Romæ, Romano Vivito more*; When ye are at Rome, ye must do as they do there; and why can ye not? say they, *ye are strange* Fanaticks; *what! are ye alone wise, alone Godly, alone Conscientious? Have you more Holiness and Conscience then all your and our fore-Fathers? More understanding then all the Learned men amongst us, at present, or that for many hundred years past have been; none of which ever doubted of these things.*

Object. Another Argument is, *The Magistrates command it, and ye must obey the Magistrates; Let every Soul be Subject to the Higher Powers, &c.*

Answ. The *Magistrate* is not the *Highest Power*, unto which the Soul is to be subject, but the power unto which the Soul both of the *Magistrate* as well as the *Subject*, is to be subject unto, is the *Power* of *God*; from whence the power of the *Magistrate* comes, and so must be subject to it; —— and the *outward man* is to be subject to the *outward Power* for *Conscience sake*, which therefore cannot be in things against or contrary to the *Will* of the *Lord* and a *good Conscience*.

But the *Papists* also say the same to you, *Our Magistrates command it*, &c. but which of you can go to hear *Mass*, or *Reverence*,

Honour,

Honour, and *Worship Images* for Conscience-sake, because the Magistrate commands it? or is it lawful for any of you so to do upon that account? if ye know not, ask your Priests.

Object. *By putting off their Hats and bowing to Images, Blocks and Stocks are Worshiped, and that is Idolatry; but our Practice is not so, it is but a Civil Honour, Worship or Respect.*

Answ. When did ever Idolaters, confess themselves such, or acknowledge their Practice to be Idolatry? Do not the *Papists* also say, *Their Practice is not Idolatry?* surely yes; for say they, *Idolatry, is a giving the Divine Honour which is due to God alone, to the Creature; which* (say they) *we do not to the Images of the Saints, nay nor to the Saints themselves neither; but it is a certain due, convenient, decent respect, Worship or Ecclesiastical Honour, which our Holy Mother the Church requires of us her Children, thereby to shew forth the esteem and reverence which we in our hearts do bear unto the Saints deceased, of blessed Memory, who are represented by their Images, and not at all do we worship the Image it self, which is but wood, or stone, &c. — as other wood and stone is, only they are by our Priests Consecrated and set a-part for such an use, &c.*

Wherefore in vain it will be for you to defend your selves against us with the same weapons wherewith the *Papists* defend their practice, which you call *Idolatry*, against yours — For, what you say for yours, that they do for theirs; and whatsoever therefore you would return to them as proof to evince unto them, that their practice is *Idolatry* or *Superstition*, and *unlawful*, that take to your selves, — and so either go back to them, or come forward with us out of all *Superstition* and *Idolatry*; halt not thus betwixt two, as you do, so long as you continue in the one, and condemning the other, being blinded by affection to your own ways.

For the *Action* is the same amongst you as *them*, *viz. Putting off the Hat*, or *bowing* in a way of *Respect*, *Honour*, *Worship* or *Reverence* to an *external Object* — all the difference is, they do it to *lifeless Images*, ye many times to wicked *men*, who are dead whilst they live.

Now, why is the putting off the *Hat*, &c. to an *Image*, *Idolatry*, and to a *degenerated Wicked ambitious man* (who is worse) not? Is it the Image makes the difference? For, they do put off their Hats to *Images*, and ye say, they *Worship Images*; and ye do the

DEFECTIVE ORIGINAL

same to men; — may we not then say, that ye *worship men*? — And where doth the Scripture say, the *Worshiping* of *Images* is *Idolatry*, and of *men*, *good*? or are not men also Images?

In vain again will be your distinction of a *Civil Worship*, and so no *Idolatry*; for then, in comes the *Pontifician* with his *cover* of *Ecclesiastical Worship*, and not *Divine*, and so as little *Idolatry* as yours.

Can ye now reject (which foundation) their *distinction* of *Ecclesiastical*, we upon the same ground deny yours of *Civil Worship*; for they stand both in one ground.

Object. *Some now say the* Papists *do intend a Religious, Divine, Honour and Worship; we not; therefore though the Action be the same, yet the intention makes their's Idolatry, ours not.*

Answ. They, or at lest most of them deny it, would you admit us to say the same of you? But, this opens a wide door, and gives liberty to be present at the *Mahumetan, Mass-worship*, or any other gross *Idolatrous Worship*, and to the *Worship*, the worst of *Idols externally*; for if the inward intent of the mind makes that Idolatry, which otherwise is not *evil* but *good*; then you may lawfully put off your *Hats* to *Images*, *bow the Knee* to the *Wafer-Idol* as you meet it in the streets, — or are present in the *Idol-Temples* and *Mas-houses*, — if ye do not intend, in your minds any honour to that, but do it to some other end, especially if ye do but (in your way) worship your God at that time. And then, if this be *Orthodox Doctrine* amongst you, how much less excusable are ye, in giving offence to the *Papists* in these things which ye believe ye may do without sin, then we in offending you, in that which we cannot, *sine læsâ Conscientiâ*, conform unto?

If any say, *All things are lawful, but all things are not so expedient*; and therefore though it be *lawful* for us to put off our *Hats* passing by an *Image*, or bow the *Knee* before an *Idol*, yet it is not *expedient*; for that, we should thereby strengthen those *worshippers* in their *Idol-worship*, and confirm them in the blindness of their minds; which we may not do, but rather labour to inform their minds both by *Word* and *Example*, and therefore in love to their Souls we cannot do it.

We also say to you, Though putting off the *Hat* in it self might seem nothing, and be done, yet we having therein found the *Craft*

of

of *Christ*, and in the *Cross*, the *Power of God*, we cannot make the *Cross* of *Christ* to cease; but considering the great abuse therein, and error of Peoples minds, and what mind is pleased and fed therewith, we cannot but walk in the *Cross* to that mind in others, which is crucified in our selves, that so they may come also to take up the daily *Cross* to that mind in them, which ~~thirsteth after~~ *honour*, and seeketh *honour* of *men*, *earthly honour*, *honour below*, which that of the *Hat* is, and not from above.

Moreover, your practice is to us as plain *Idolatry* and *Superstition*, as the *Papists* is to you; and that you will not see it to be so, is as little our fault, as that they will not confess theirs so to be.

For what is an *Idol*, but *something* made of a *thing* of *nothing*; *For we know*, (saith the Apostle) *that an Idol in the world is nothing; onely they make something of it, — and there's the Idol.*

And what is *Superstition*? but to stand — upon an *empty formality*, and to be bound up, and bowed down to it, this is *Superstition*; or to take *up*, and stand *in*, and not move from a *Formality*, nor suffer others so to do, because it is a custome.

Now what is a *Hat*, or what is in it, that ye will needs have that put off as the onely *honour* due to *Magistrates*? Is there any thing more in it then in the *Coat*, *Cloak*, *Glove* or *Shoes*? but as the inventing *Idol*-making-mind hath placed something in it; and therefore its no *dishonour* to *Magistrates* to deny it, but rather an *honour*, because it tendeth to the opening of their eyes, and leading them out of Bondage to Fruitless Customs and Formalities.

And ye that think to cover your selves with the pretence of *Civil Worship*, and say, *We must be subject to the Civil Magistrate in all Civils, and he commands it.*

Have ye never read how that *Ahasuerus* the King, commanded that all his Subjects should *Bow and Reverence* Haman? and yet *Mordecai* refused to bow himself or obey the Kings Command, though but in a *Civil Matter*, or a *Civil Worship* (as ye call it) whereupon your Predecessors presently said to him, *Why dost thou transgress the King's Command?* At which *Haman* also being wroth, he procured the King's writing *to slay all the Jews*, but the Lord frustrated his purpose.

Certainly

DEFECTIVE ORIGINAL

Certainly had you lived in his day, you would have said much more, *This man is an obstinate, self-willed fool, that will not do such a trifle to save his own life, and the lives of all his Brethren, the whole Nation of the Jews.*

Wherefore O ye *Magistrates* and *Rulers* of the *People*, whether called *Emperors*, *Kings*, *Princes*, or by what other Title soever distinguished, listen not to the *Complaints* and *dissembling Accusations* of such *envious*, *ambitious Hamans*, who though they pretend your *Honour*, and *Zeal* to have all your *Laws* and *Orders* obeyed, yet trust them not, 'tis their own *Ends* and *Honour* they seek under that cover, therefore beware of them; neither lend your Ear to that *Haman*-spirit in your selves, when it would rise up in *wrath* and *fury*, and put you upon drawing the *Sword* of *Justice* against a harmless, innocent, peaceable people, onely for the law of their God, and tenderness of their Conscience, if you have no other just matter against them; for that Spirit is not to be your *Counsellor*, neither ever was sent by God to be your *Guide* unto *Righteousness*, and therefore is to be Judged and Condemned in its appearance and rising in you, by that more *Noble Principle* of *God* in you, which the Lord hath placed near you, to guid, Counsel and direct you, to lead your feet into the *Path* of *Peace*, *Justice*, *Mercy* and *Righteousness*, in which the *Throne* of the *King* is established — and to be his sure and everlasting *Record*, *Evidence* and *Witness* for him against you, in every thing that you act contrary to it.

And therefore, if ye neglect this, and reject its Counsel, ye reject the Counsel of the Lord against your selves; and by giving heed to that *seducing Spirit*, which tempts and hurries you into *wrath* and *fury*, and to offer violence to any Innocent man, for his Conscience to God-wards, in such a thing of nought, as a few pitiful, dead, dull, grounded *Ceremonies*, ye will be thereby found fighters against God, and justifie the violence offered to your selves, for your Consciences, by your Enemies, when they had power over you; and not onely so, but also contract the guilt of all the *Innocent Blood*, shed from *Righteous Abel* to this day, by all the Persecutors that ever were; for whosoever is found in the *Persecuting Nature* and *Spirit*, is a *Member* of that *Body*, let his profession now, differ never so much from many of the

DEFECTIVE ORIGINAL

the old *Persecutors* in other ages, and agree with the greatest and meekest of Sufferers; it matters not, 'tis not a few *Words* or *Articles* that changeth the *Nature* or *Spirit*. The *Murtherer* is the Murtherer still, though got into a peaceable mans Habit; He that was a *Lyar* from the beginning, is so still, though he may change his garbe; The *Wolf* retains his Nature, though in the *Sheeps* cloathing.

Therefore upon you will lie the guilt of all, and where the guilt lies, there the wrath abides, and the stroak of God's Vengeance will assuredly follow and not tarry, and *heavy* and *dreadful* will it be when it comes.

So *Awake, awake*, take *heed*, I say, *beware what ye do*; and it is for your sakes that we thus call unto you, more then our own; for as for us we are nothing *careful*, nothing *Solicitous* in these *matters*, but are freely given up to the Lord our God, patiently, and rejoycingly to suffer whatsoever ye shall have power to inflict upon us (for ye are limited, though ye may be apt to think it is not so) as hath often been manifest, both in our *Native Country*, at *Rome*, and other places under the *Pope's* Dominions, and amongst the *New England* Persecutors.

If any deem themselves in the *Truth*, and believe us to be in the wrong; and because their *Bishops*, *Pastors*, *Teachers*, *Priests*, &c. tell them, they may without any more adoe, use the Power they have to Oppress, Suppress and Ruine, us and ours, or any, for their tender Consciences and exercise of their Religion, which is every mans due, and no man (*de jure*) doth hold at the Will or Pleasure of any earthly *Ruler* whatsoever, but immediately from the God of Heaven, whose immediate Subjects they ought to be in all such things: I say, If any hereupon shall begin, attempt or undertake such a thing, they will thereby manifest themselves to be no Christians, in that they do unto others, that which they would not that others should do unto them, under which Law, Christ Jesus hath indispensably concluded all his Disciples, that are, ever were, or ever shall be so, from the *Prince* to the *Peasant*, none excepted, whether in or out of Authority.

And that man or company of men will be found in the Great and Notable day of their Account and Tryal, before the judge-

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ment of Jesus Christ the *King* of *Kings*, and *Lord* of *Lords*; Arch-*Rebels* and *Traytors* to, Invaders and Subverters of (so far as in them lies) his *Kingdom*, *Rule* and *Government*, and *Oppressors*, *Tormentors*, and *cruel Murtherers* of his Innocent, Peaceable, harmless Subjects; —— Therefore again I say *Beware*, and look to the *end*, —— sit first down and reckon the *Charge*, the *Trouble*, the *Cost*, and the *Reward*; and further know, —— That it is in vain to attempt such a thing; its impossible to effect such a thing; it demonstrates weakness, want of understanding in him that shall begin it; —— for the work is endless; it will be always doing, and always to do, and never have an end; —— besides the Curse of God attending such an enterprize.

If it were but to *Banish*, *Ship off*, *Imprison*, *Impoverish*, *Ruine* or *cut off* a certain number of men, now visible, admit it were five or ten hundred thousand in a Nation, Male and Female, Old and Young; perhaps some Tyrannical men might perswade a Prince this might be done, and perhaps some bloody Tyrant might think it could be effected, and say in himself, Well! I'le rid my Land of all these Sects and Schismaticks, of all these Heretick and Seducers, — and then I shall be quiet in my Land, I shall have Peace and no Division, *&c.* this hath a fair shew all to tempt.

But alas! a wise man will see that these men are all absolutely deceived and seduced in themselves, these *Counsellors* are besotted, and hastening to their own destruction; for no man can see a day nor hour before him in this wretched work; for when thus, this number now seems ruined, or rather while it is doing, the number is doubled, yea seven times doubled; And this is evident to every ingenious man, that hath but been observant, and taken notice of the Histories that he hath read of old, and things he hath seen of late years, that the *blood* of the *Persecuted*, the *Oppressions* of the *Oppressed*, are as *Seed* cast into the ground, which brings forth *increase*, *thirty*, *sixty*, and a *hundred fold*; and thus the work hath always, and always will swell under their hands, and the guilt of innocent blood increaseth, and the measure of their iniquity is filling up, till at length *the Cry*, the strong and *vehement Cry* of *innocent blood* pierceth the Heavens, and enters the Ears of the Lord of Hosts,

who

who ariſeth to render vengeance upon theſe *Cains* and mighty *Nimrods* of the earth, and deliver the *remnant* of his *people* out of their *Jaws*, and then their torment will be *great*, yea, greater than they ſhall be able to bear, though they ſhould have many *Kingdoms* under their *Dominions*, and as much *variety* of *Pleaſures* as their vain hearts can invent for their diverſion, yet a little *contemptible worm* from our God ſhall gnaw at the *root* of it all, and cauſe it to *wither*, and take away their *peace*, and *terror* and *diſmayedneſs* ſhall be their *inſeperable Companion*; *paleneſs* ſhall cover their *Faces*, and the *true* and *faithful Witneſs* and *Rewarder*, ſhall open the *Books*, and produce the *Records* that are written againſt them, and the *works* of their *Hands*, and *Counſels* of their *Hearts* ſhall be their *perpetual* torment; for, *Suum invidia torquet auctorem*, **Miſchief brings torment upon him that deviſeth it.**

— And in that day, it will appear, that we had more ground to deny theſe things, then you had to keep them up, when the Lord had, by us his People, brought forth a Teſtimony againſt them, and endeavoured the removal of them, —— meerly becauſe it was your *cuſtom*, and ye would have it ſo, and the contrary would breed *diſorder* and *confuſion* amongſt you, — and for no other ground at all indeed; — whereas we have forſaken and denyed them in our own practice, and teſtified againſt them in others, for theſe ſeveral weighty *Reaſons*.

1. Forſaken them in our own Practice, becauſe we have not found the *Spirit* of the *Lord* leading us unto them, nor ſaw any ground in the ſame for them; which yet ought to be, and is the guide of every *true Chriſtian*, as it is written, *As many as are led by the Spirit, are the Sons of God, and no more*; and what we find not the Spirit of God leading us unto, we can have no faith in, *and whatſoever is not of Faith*, the Scripture ſaith, *is ſin*; therefore we leave them.

2. We have moreover found the *Spirit of God* limiting us in them, and leading us out of them, in which practices we alſo lived, (yet not without the Judgement of the Lord oft-times in our ſelves for them, though we knew it not) while we walked in the *vanity* of our *minds*, after the *Traditions* of the *world*, darkened thereby in our *underſtandings*, and greatly ſtrangers from the *Life*

of *God*; unto which *life* being now turned, and come to receive the *enlightnings* thereof day by day in our *Hearts*, we have chosen it for our Leader, and it leadeth us out of all *dead works*, of which sort these are; therefore we forsake them, and as it is required at our hands, testifie against them.

3. In this *Light*, springing from the *Life* of *God*, or the *Word* of *God*, 1 *John*. shining in our *Hearts*, we see the whole *Mass* of it to be a weak unprofitable thing; not able to answer the end for which it is said to be *practised*, *viz.* to shew *Honour*, *Respect* and *Love*, —— and so ought to cease especially when a better and more serviceable means is discovered; which we being found in, are altogether careless to answer the *Will* of any *man*, or *Custom* of any *Nation* therein, but do lay it a side, and trample it under our feet as a thing of nought.

4. We find it tending meerly, and solely to strengthen, feed and please the *Spirit* of *Ambition* in men and women, by which they are led to destruction; wherefore we cannot practise those things, lest we should be found guilty thereof, which so far as in us lies, we desire and seek to prevent, even of our enemies themselves.

5. We find it the very same kind of *Honour* and *Salutation* which Christ so sharply reproved in the *Scribes* and *Pharisees*, and strictly forbad to his Disciples, and hath severely *judged* and *broken down* in *us*; and therefore if we should be found in them, we should return to build that which God hath thrown, and is throwing with an everlasting destruction, and so we should become more *lovers* and *pleasers* of *men* than of *God*.

6. We find it, even the whole *Corps* of it, to be an Invention of man, *degenerate man*, springing from a *corrupt vain mind*, in a *false* and *groundless conceit*, to *corrupt ends*, and is waxed more and more corrupt in the use thereof every day than other; for which causes we can have no unity with them, nor touch, but avoid them as *defiled* and *polluted*, which the *Lord* loatheth, as much as ever he did any of his own *Institutions*, when they became *corrupted* and *defiled* by the *Sons* of *men*, as the Scriptures plainly declare: but this *custom* of *doffing* the *Hat*, especially, as an *Honour* and *worship*, never had its *rise* from God —— but from men of *corrupt minds*; as will very readily appear, if we do but consider,

that

that no *People* or *Nation* but those called *Christians* since the Apostacy do practise it: for neither the *Jews*, who had their *outward Law* both in relation to the *Worship of God*, & respect to *Magistrats*, never were commanded any such thing, neither ever practised any such thing among themselves when they entred into their *Synagogues* (nor yet do there) nor before their *Magistrates*, nor to one another, but in these *Countries* where they follow the *Customs* of the *Country*; Neither do the *Turks* observe it as an *honour*, but look upon it as a *shame*, or *reproach*, or an *odious* thing; Nor do we read that the *Apostles* or *Primitive Christians* ever practised any such thing to *Magistrates* or to each other.

Yea admit further, (which cannot be proved) that the Apostles themselves had practised it among themselves, to each other, yea, to all they met, good and bad, as now its practised, that cannot bind us now, nor limit the Lord to it, more than to other of his *Institutions*, for several *Reasons* before mentioned.

But as for us, we believe the *Hat* to be an *Earthly thing*, not the *Honour* which is from *Above*, but from *Below*, made for covering the *nakedness* as well as the other *cloaths*; and with which God nor man, neither is nor can be truly *worshipped*, more than by putting off the *Shoes*, *Glove*, *Coat*, or any other Garment; neither do we believe that its any part of the *Worship* of *God*, nor renders the *Worship* any thing the more well-pleasing or acceptable to the Lord, but is far below the *Worship* of *God*, yea, or *Dignity* of a *man*, that is a man indeed; and therefore all that are contending for the *honour* and *worship* of the *Hat*, are contending for the *honour* which is *below*, which the Saints and People of God never did, and therefore this *honour* will into the dust.

If any now urge upon us the *example* or *practice* of any of the *Holy men* of *God*, mentioned in *Scripture*, for *bowing*, because they *bowed* both to *Angels* and *Men*; — we say, that bindeth us not now, to do the same things, — we must take heed to another *rule* and *guide* in this day, — than their Actions.

As for example, its said of *Abraham*, *He bowed himself to the Earth, before the three Men or Angels; and also before the People of the Land*; — Concerning *Jacob* it is said, *He bowed seven times to the Earth, till he came past his Brother* Esau; and concerning

David, That he fell upon his face to the ground, and bowed himself three times, &c.

Object. Now say people, *Will ye condemn these Holy Men of God, or will ye be more holy than they?*

Answ. Far be it from us to *condemn* those *Worthies* of the *Lord*; *the Lord hath justified them, and who shall condemn them?* but to desire to be even more holier than they, if it can be, we hope will offend no true Christian, nor be used as *matter* of *accusation* against us.

Yet if these, or any other at any time, did any thing without *command* or *approbation* from the *Lord*, or against his *Will*, we are not to take them for our example in such things, I judge all will grant: — well then,

That they did *bow*, &c. — is indeed written; but that they had any command for it, nor *praised* or *approved* in it, where is that written? search and tell us.

Abraham went to *buy* a *Burial place* of that strange people; *Jacob* was *afraid* its plainly said, and called *Esau Lord*; though there was a promise that the *Elder* should serve the *Younger*; yea he said (in his fear) *that he beheld his face, as if he had beheld the Face of God*; may we therefore speak such words to any wicked man? consider it; — *David* was also in *great Trouble* and *sore Affliction*.

Now these things considered, what might move them so to do, or how far they were approved, or not, by the Lord in that day, I rather leave to the Lord than determine.

Object. But some perhaps may say, *They were not reproved for it, therefore it was not evil.*

Answ. As it is not written that they were *reproved*, so neither is it recorded that they were *approved*. Besides, we find not that *Abraham* was by the Lord reproved, for saying that *Sarah* was his *Sister*; nor *Isaac* in the like case, for *fearing* the *people* of the *Land*; nor *Joseph* for swearing by the *Life of Pharaoh*; the *Customs* of the *Court* and *Country* where he dwelt, no dout; nor lastly, any of the *Patriarks*, for having more wives than *one*.

Yet, who believes not these things to be unlawful? much less doth any man look upon it to be his duty to do so, though these *Worthies* did so? — so that it is not their *example* without *command*,

Warrant

Warrant or *Approbation*; nay nor yet their *approved Actions*, that muſt be our ground or rule to act by in this diſpenſation, unleſs the ſame things ſhould of us be required in this *Diſpenſation*; Nay 'tis not what others now do by the infallible *leading* of the *Spirit* of *God* even in this day, that muſt be a ground for me to do the ſame thing; but my *Ground*, *Rule* and *Guide* muſt be in my ſelf from the *Lord*; Nay further, it is not what the Lord led me to do yeſterday, by his *infallible* and *unerring Life* and *Spirit* in my own particular, that muſt be my ground for doing the ſame thing this day, without the ſame *movings*, *leadings* and *guidings* alſo this day, yea, at that inſtant of time, when I go about the thing.

And herein we differ from all *Sects* who are ſet down in a form, either of what they take up by *Tradition written* or *unwritten*, it's all one to the Lord, of which they have felt nothing from the Lord in themſelves, or at the beſt, having found ſomething of God *ſtirring* in them, and *leading* them to it in dayes paſt, are ſetled down in their *Form*, and going on in the *Practice*, ſatisfied with what they have felt, whether they feel the ſame ſtill or not, and ſo are *withered*, and *offer* up a *dead Sacrifice* to the *Living God*.

But we plainly ſay, That he that goeth one *Day*, or *Hour*, or *Moment* before the *Power* or *Life* of *God* in the *Worſhip* of *God*, is a *will-worſhiper*, and his *worſhip* is not accepted, —— for I may do that this *Day*, this *Hour*, in the *motion* of the *Spirit* of *God*, in which I may be juſtified of the Lord, in my obedience to him; which to morrow if I ſhould go to do again, I might do it in my own will, and ſo inſtead of being *approved* and *juſtified*, being not covered in the Action with the *Spirit* of the *Lord*, ſhame before the Lord, though not before men, who only ſee the outſide, would cover my face.

And thus the Lord hath led his people out of many things, never to return unto them again, as *Warring*, *Killing*, *Slaying*, *Fighting* for *outward Poſſeſſions*, *Lands* and *Inheritances*, *Worſhiping* in *Temples* made with *hands*, and upon *Mountains*, as *Holy Places*, with all the whole Body of the *Jewiſh Worſhip*, *Ceremonies*, and obſerving *Dayes*, *Sabbaths*, *Months* and *Years*, once Commands of the Lord; but long ſince rejected and done away, for the

the *dross*, *weakness*, and *unprofitableness* of them; yea abhorred of the Lord; and unlawful for his people to touch.

Object. *If any say these things are unlawful now, because the Scripture testifies against them; but shew us where the Scripture forbids to honour men by bowing, putting off the Hat*, &c.

Answ. These things were unlawful, because *Paul* testified against them; but *Paul* therefore testified against them, as in the *Case* of *Circumcision*, because they were become unprofitable, yea *abominable*, and so *unlawful*, else *Paul* had testified against that which was lawful, that so he might render it unlawful for the future, which is *ridiculous* to imagine.

And as for *doffing* the *Hat*, bidding *Good-morrow*, and such like *stuff*, they are meer *upstart Novelties*, which in those dayes no man once dreamed of; but those things which were then practised as instead of these things, were *forbidden* and *reproved* by *Christ*, and particularly *Greetings* and *Salutations* in the *Market places*, or upon the *wayes*, calling *men Master*, and *Bowing*, whether before *Men* or *Angels*, though formerly practised by divers Friends of God.

Before *Angels*; though *Abraham*, *Lot* and others *bowed* themselves before them, yet *John* was forbidden so to do, see *Rev.* 9. *See thou do it not, for I am thy fellow Servant, Worship God.* — and, —

Before *Men*; though many have bowed themselves to the *earth*, yet *Cornelius* was by *Peter* reproved for so doing (when he fell at his feet) with a, *stand up, I my self am also a man*; as it is written, *at the Name of Jesus*, not of any man, *every knee shall bow.*

Again Christ saith, *I receive not honour of men*, and testified against this very kind of *honour*, these *ceremonial toys*, and *evil manners*, in the *Scribes* and *Pharisees*, and publickly reproved them for being called of men *Rabbi*, or *Master*, and for these *Crooked*, *Market-street-Salutations*, and therefore certainly did not give them himself.

Object. Its said, *Christ did not reprove the thing it self, but only such men as loved, desired and sought for that honour, and those Salutations in publick, and to be called of men Master*, &c.

Answ. This *Answer* is too narrow, and *pretence* too *short*; for it is apparent, that Christ reproved them simply for receiving those things,

things, saying, *How can ye believe that receive* (not only ye that seek, but also ye that receive) *honour from men, and seek not the honour that comes from God alone*, [Mark] that honour alone, — and sets himself as an example before them; *I receive not honour of men*, — he saith, *not, I seek it not, I desire it not, love it not, take no pleasure in it, but simply I receive it not*; and forbade his Disciples strictly to be called *Master* or *Rabbi*.

And in this *Doctrine* all his *Disciples* abode, and all the *Apostles*; as may be seen in their *Writings*, *Epistles* and *Letters*, which they occasionally wrote to each other, — in none of which is any mention made of Mr. *Paul*, Mr. *Peter*, Mr. *Matthew*, *John or James*; — neither are any of *Paul's* Letters, *To the Right Reverend Father in God*, *his Grace*, Timothy, — *Arch-Bishop*, or *Bishop* of *Ephesus*, — nor subscribed *Your Honours most Humble and Devoted Servant*; nor to the *Reverend and very Learned Mr.* Titus, *Minister of the Word of God*, *or Minister of the Gospel at* Crete; As the *Bold* and *Irreverend Bishops*, and *Pragmatick Priests* of our *times*, do without *blushing* bedaub each other with the *Illustrious Titles* of *Reverend*, *Right Reverend*, *Divines*, *Fathers*, *Doctors* or *Masters*, while they at the same time make profession of being *Ministers* or *Servants* of *Christ* and his *Flock*! And in their Prayers cry out no less *Hypocritically* then *Audaciously*, *To thee O Lord*, *to thee alone belongs all Honour*, *Glory*, *Reverence*, *Thanksgiving and Dominion*, *for thou alone art worthy*, &c.

And yet so soon as they are out of their *talking Stool*, will be looking for *Reverence* and *Honour* from the people whose *Servants* they pretend to be; and if they do any man a good turn, as they count it, are presently offended if they have not many returned them for it, and had in esteem as good *Benefactors*; what thinkest thou *Reader*, of these *seeming-holy-humble-Servants* or *Ministers*? are they not over Faithful to their *Lord* and *Master*, whom in pretence they serve? but in *reality* themselves! — for though in *Hypocrisie*, with *fained Words* and *fair Speeches* they confess themselves (and 'tis true enough, though they intend nothing less that they are) *unworthy*, and *that he alone is worthy of all Praise*, *Honour*, *Reverence and Thanksgiving*; yet as unworthy as they really are, they will put in for a share with him, of his *Praise*, *Honour*, and *Thanks*, and *Reverence* for want of it; yea, and least the peo-

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ple ſhould according to their *Doctrine* and *Prayers*, give all *Honour* and *Thanks* to God, and ſo ſcruple giving any to them, they will be ſure to give to one another, partly to remove that *ſcruple* out of the peoples *minds*, as a thing very conſiſtent with their *Doctrine*; knowing that people look more at their *Actions* than their *Doctrines*, and expect more from the *Comment* than the bare *Text*; — and partly becauſe in ſo doing, they are ſure never to go without their *Idol Honour*, ſo long as there's two alive to give it to each other: —— Oh *abominable!* how far were any of theſe loathſome things from the thoughts of the *poor deſpiſed-ſelf-denying Apoſtles* and *Diſciples* of *Chriſt*? Yea, how do they to this day ſtink in the Noſtrils of all *Sober-minded Chriſtians*? Are theſe *Miniſters* of *Chriſt*, of that *world contemning Honour* and *Pomp* deſpiſing *Jeſus*? Where, or who then are the *Miniſters* of *Antichriſt*? —— But I ſhall leave theſe, and turn to another ſort of *Profeſſors*, — who are more finely covered; ſaying,

Object. *It was in matters of Faith or Church matters that they ſhun'd this Worldly Honour and Titles, and reſpect of Perſons; but in the world in Civil Matters and Stations there, as they term it, there they uſed them; and ſo the Apoſtle* James *is to be underſtood, Have not the Faith of our Lord Jeſus Chriſt in Reſpect of Perſons; for if one come into your Aſſembly (that is Church) with a Gold Ring, and goodly Apparel, and another in vile rayment, — &c. — there in ſuch Places and ſuch Caſes, where all are one in Chriſt, there was, nor is, to be no reſpect of Perſons; but to one another in worldly Concerns, and to the World, they did, and might,* Paul *called* Feſtus *Noble, and gave* Agrippa *his Title of King.*

Anſw. It were well ye were all come thus far: for I have ſeen very few that call themſelves *Diſciples* whether *ſprinkled* or *dipped*, that have left off calling each other *Maſter*, (I mean as a *Title*, not as an *Office* or *Relation*; for *Servants* and *Scholars* may acknowledge their Maſters according to the *fleſh*, and are to be obedient to them) in Diſcourſes about *matters* of *Faith*, *Church* or *Worſhip*; I believe the number of them is very few, but where doth it appear that the *Apoſtles* or *Diſciples* in other outward occaſions, gave titles to each other; — I read indeed that *Paul* writ to *Timothy* to bring his *Cloak* with him, which he left at *Troas* with *Carpus*; but do not find that he calleth him *Mr. Timothy* there, no more than

then when he charged him to *Preach* the *Word*, and to be *instant in season* and out of *season*.

Also in your *Churches*, so called, or *Meeting-houses*, Is it not ordinary to find *fine*, *handsome*, (so called) *easie*, *velvet stools*, *seats* or *Pillows*, for the *Rich*, *well-bred*, and *gay-clad Christians*, than for the *meaner sort*? Yea, and in many *Steeplehouses* in *London*, these fine Seats are lockt, lest some of their mean *Brethren* or *Sisters*, being weary, should step in, and sit down by them; yea, many times they are lockt, and none in them: if any now be better reformed, and farther removed from such unrighteous *respect of Persons*, it's well.

And for the rest, as that the *Apostles* and *Disciples* did use those things to the world, and in *worldly Assemblies*, it is a meer *groundless Suggestion*.

For first, Christ did as sharply reprove that spirit that made distinctions in places at *Feasts*, as in the *Synagogues*, as much the *uppermost Rooms at Feasts*, as the *uppermost seats in the Synagogues*, the chief *Seats in the Synagogues*.

And secondly, In all the actions both of *Christ* and his *Apostles* with *unbelievers*, or men of the *World*, before *Rulers* and *Magistrates*, *Military* or *Civil*, *Lords Temporal* or *Spiritual* (as they will now again be distinguished) of what degree or quality soever they were, we find not that they ever used, or gave them any *Titles* of *Honour*, so called, — But onely bare distinctions of *Offices* and *Relations*, as to call a *King*, a *King*; a *Governour*, a *Governour*; a *Centurion*, a *Centurion*; a *Priest*, a *Priest*; a *Scribe*, a *Scribe*; and the *High-Priest*, *High-Priest*; and so a *Father*, *Mother*, *Master*, were to be owned in the several Relation in which they stood by their own *Children*, *Servants* and *Scholars*. All which are plain distinctions of *Offices* and *Relations*, not *flattering Titles*, as *Faithful*, now called *Titles of Honour*, — which things they always and altogether waved, even when they acknowledged the Office: As

In Jesus his Answer to the Governour *Pilate*, he saith not, *Your Excellency*, nor *Your Honour*, nor *Your Worship*, not *Sir*, *you say it*, — but plainly, *Thou sayest it*. In like manner saith to the High Priests *Caiaphas*, again, only, *Thou sayest*

DEFECTIVE ORIGINAL

Matt. 26, 64. — Not as the *Pope* will have it, your *Holiness* saith it; nor *Your Eminency*, as the *Cardinals* will have it; not *Your Grace*, as the *Lord Bishops* will have it; not *Your Honour*, as the *Lords Temporal* will have it, not *Your Worship* saith it, as every *Justice of Peace* expects to be worshipped in these dayes; nay, nor *you* say it, as every body now will have it; so far are all, both *high* and *low*, *great* and *small*, degenerated from the simplicity that was in Jesus.

So also *Peter* and *John* when they were brought in before the *Council*, *High-Priest*, &c. — we reade not that they doffed their hats, or uncovered their heads, and scraped a leg when they came in; neither in their Answer do we find one word of, *If it please your Worships*, *your Honours*, *your Graces*, *your Eminencies*, nor, *may it please your Holiness*, as the *Roman High-Priest* would expect with his *Conclave* of *Cardinals*, Synod of *Arch-Bishops*, *Bishops*, &c. Or as an Assembly of *Presbyterian* (blasphemously so called) *Divines*, would expect should be given to them or their *Prolocutor*, an Officer as little to be read in the History of Scripture, as *Deans*, *Chapters*, *Apparitors*, &c. with that whole Rabble of *Exotick Officers*; but all Language we perceive them to use, was, *Men*, *Brethren*, *and Fathers*.

He that would see more of this, let him reade *Paul's Defence* before the Governours, *Felix*, *Festus*, and *King Agrippa*, with his *Appeal* to *Cesar* — in all which, not *one word* again of *your Holiness* to *Ananias* the High-Priest, nor *Excellency* to the Governours, nor, *May it please your Majesty*, *your Sacred Majesty*, your *most Excellent Majesty*, nor *your Grace*, nor any such like fond frivolous Titles to *King Agrippa*, as are commonly used, and looked upon as due, to all in any Authority, from the *feeblest Justice of Peace* in a Country, to the *mightiest Prince* upon his Throne.

Which Baubles are now looked upon as the only badges, signs or tokens of *Honour*, *Respect*, *Reverence* and *Obedience* to Magistrates, by the silly, sorry *Dry-Vines* of these dayes: And wherefore? but because they come in their order, for their share; but their deceit is palpable, and folly manifest: For as certain as the Apostles *taught Obedience* to Magistrates, and *Subjection* and *Honour*, so certainly they *practised it*, did *honour* them, and were *obedient*, though they offered them none of these *worthless Ceremonies*,

DEFECTIVE ORIGINAL

mies, nor had their *persons in admiration for advantage sake.*

Wherefore, O ye professors of all sorts, how have you been cheated into these things by these *Deceivers* and *blinders of the People?* Can ye not see that all these things came up in the Apostacy? can ye discern any footsteps for them on the other side? Look back and see if ye cannot find that all these Titles, of *his most Sacred, Imperial, Invincible Majesty, Emperour of the Holy Roman Empire; His most Sacred Catholick Majesty* of Spain; *His most Christian Majesty* of France; *His most Excellent and Sacred Majesty* of Great Britain, *Defender of the Faith, &c.*— *Eminency* to Cardinals, *Grace* to Arch-Bishops, *Highness* to Princes, *Honour* to Lords, *Worship* to Knights, *&c.*— came not all from the *same root* from whence his *Holiness* came to be *Pope?* who hath arrived to that pitch of Blasphemy, which can dispence other more petty, blasphemous Titles at his pleasure, to such as did him a pleasure, and became sworn Vassals to his Grandure.

How he (the *Pope*) came by this Title of *Holiness*, I think most Professors are able to see, *viz.* that it was partly by flattery, and partly by force, and ungodly Usurpation in the night of Apostacy; not all at once, but by degrees from step to step; and he had a great while, several hundred years work, and watching for opportunities to encroach and grasp all his *Power* and *Authority* over *Soul* and *Body*, *Kings* and *Subjects*, here and hereafter, so long as his *Purgatory Prison* lasts.

And can ye see this, and refuse to give it him, and yet not see all the rest that are but as so many *branches* and small *twigs* springing from the same *Root?* Oh ye *foolish people* and *unwise?* who hath bewitched you, that ye cannot obey the *Testimony* of *Truth* that hath been so clearly born, so evidently held forth amongst you against these things? How is it that ye cannot see all these *flattering Titles* to have had their *ground, rise* and *growth* in the *Apostacy*, and that your selves are there, so long as you continue in the *use, practice*, and *upholding* of these things? Is there the least footstep of these things to be seen or read in the *simple, single, upright carriage* of *Christ* and his *Followers?* How came your *first Reformers* to deny some of these *Titles*, and retain others of them? was it not out of *jugling deceit*, or for fear of men at the best? For shame therefore leave these things, now that ye

is so far dawn'd, and return to *simplicity*, for you shall no longer *slumber* nor *sleep* at *rest* in them, but *judgement* shall *awaken you*, *smite you*, and call you up to shake off these *night-cloaths*, and appear as Children of the Day, who fear not man, but God.

And as for *Paul's* calling *Festus*, *Noble*, which some would catch hold of to save themselves by, just as *sinking men*, that earnestly grasp at the least twig to keep themselves above water; but alas, it will not bear them, it sinks with them, — for this is nothing like your *Priest-flattering Titles*, neither was it an accustomary thing with them to every one in Authority, & that at every turn almost in their speech to them, as is now usual and expected from *Rulers*, — for we find none using it but *Paul*, and *Paul* not to every *Ruler*; for to *Felix* he did not, though the *Jews* set him an example, and but once to this *Festus*; so that the thing was not an useless title of *Honour* (so called) or thing of custom, but only a *reasonable*, *just* and *worthy acknowledgment* of his *reasonable*, *just* and *noble carriage* towards him; which not finding from *Festus*, but a *partial covetous spirit*, that would have had money, he neither did nor could call him *Noble*. But,

Obj. It is further objected by some (that would gladly render these Ceremonies purely *Christian Manners*) — *That Christ did expresly command his Disciples to use Salutations to all men, especially* (Mat. 5. 47.) *saying, If ye salute your Brethren only, what do ye more than others? do not even the Publicans so?* — from hence directly inferring (*O monstrum horrendum!*) that Christ teacheth his to out-do the *Scribes* and *Pharisees*, *Publicans* and *Sinners* in these *Ceremonial manners*: whereas it is very apparent, that he himself minded nothing less, shunning and reproving them; yea, his whole simple conversation was a living testimony against them, respecting or regarding no mans person, as it is confessed of him by his adversaries themselves when they came to ensnare him. — But,

Answ. It is particularly evident, that it was far from his purpose to teach them *worldly manners*, his drift being to learn them to exceed all, both *Professors* and *Prophane*, in that which was *good*, *necessary*, and of service to all, *viz.* in *love to all*, *which is the bond of perfection*, putting before them the goodness of their heavenly Father, which extendeth to all, *Just* and *Unjust*; For he *causeth*

(saith

(saith he) *his Sun to rise upon the Evil and the Good, and raine to fall upon the Just and Unjust*; which he sets before them, I say, as that which they were to *press after*, yea, and *attain to*, if they would *be perfect, as their heavenly Father is perfect*, ——— which Perfection the manners of the world never brought any to, but all that come to it, or press after it, do first turn their backs perfectly upon, and leave behind them. ———

But, because all men, both *Scribes* and *Pharisees*, *Publicans* and *Sinners*, *Jews* and *Gentiles*, all sorts of people, *Professors* and *Prophane*, did by their Salutations, use to shew or express the seeming love, favour and respect they bear to each other; therefore doth Christ in this place mention them (as *Paul* in another place doth, *running of Races for a prize*; not thereby intending to render that practice Christian-like, no more than he intends to legitimate *Swearing*, contrary to the manifest Doctrine of Christ, (as some think) because he saith, *Men* (that are in strife) *swear by the greater, to end all strife.*) Even thus Christ mentions the *Salutations* and *Greetings* of men to his Disciples, to inform them, that their Salutations, or the demonstration of their Love, Honour or Respect, Esteem and Good-will to men, which was to *hold forth the Peace of God to men*, to *do good to all*, to *bless and pray for them*, &c. ——— ought to extend (beyond their empty Salutations to their Friends only) *to All*, *to Enemies*, to those that *hated* and *persecuted them* for their *love* and *good-will*; and herein stood or consisted their Perfection above all other men, their *likeness to their heavenly Father*; and not in such *fond manners* as the *Pharisees* and *Publicans* (and the modern) *Salutations* and *Complements*: Of which there would be no end, if, by these words, every man were bound to put off his Hat, and bid *Good-morrow* and *Good-night Sir*, or *Mistris* to every man or woman he should meet betwixt *Aldgate* in *London*, and *Whitehall* in *Westminster*; for all that he meets are either Friends and Brethren or not.

But Friends, Christ did not only say to his Apostles, *Salute*, but he also taught them *how*, *when*, *who*, *where*, and upon what occasions they should salute.

So we shall now try and compare your Salutations to the Apostles Salutations, that so you may see how unreasonably you infer your *self-invented Salutations* from the *Salutations* of the *Apostles*.

1. Then, The Apoſtles ſaluted by command from the Lord, with a Salutation which had no correſpondence with that manner of Salutation then uſed by the world: Therefore ye ſalute with a Salutation contrary to the Command of the Lord, which is well-pleaſing to the world, yea their own invention.

2. The Apoſtles when they came into a City or Village, were to enquire who were *worthy*, and to *ſalute ſuch only*. Therefore, ye ſalute all, *good* and *bad*, *worthy* and *unworthy*, if not too poor.

3. The Apoſtles ſaluted that *worthy houſe* when they entered into it, but were expreſly forbidden *to ſalute any man upon the way*: Therefore ye ſalute upon the way, Streets, Markets, or any other publick place; And though Chriſt reproved it in the *Phariſees*, that's no matter.——

4. The Apoſtles entring into that *worthy houſe*, and ſaluting it, ſaluted it thus, ſaying, *Peace be to this houſe*. See *Mat.* 10. 13. *Luke* 10. 5. — Therefore ye ſalute any man upon the Street or Market, by *bowing*, *doffing the Hat*, and ſaying, *Good-morrow Sir*, *Good-night Madam*, *Your Servant*, or, *humble Servant Madam*; every man according to the mode he judgeth beſt. What fine conſequences are theſe, O ye unchriſtian wreſters!

Chriſt commanded his Apoſtles to *ſalute*, and expreſly informed them how, and gave them their Salutation, which was perfectly abſtracted from all honouring or worſhipping of mens perſons, far removed from all ſhew of worldly pomp, eſtate, and reſpect of perſons, flat contrary to the worlds cuſtoms and manners, and a croſs to them—— and ye reject that, and ſet up another manner of Salutation, every way correſpondent with the worlds manners, and wel-pleaſing to their vain minds; yea the very device of their own brain. And herein all Sects agree to follow the worlds manners and traditions — though they call the Scripture their Rule.

But would the *Biſhops* approve of this Argument from the *Papiſts*? Chriſt ſaid, *Go, teach all Nations, baptizing them*, &c. Therefore, we, beſides Water, uſe *Salt*, *Spittle*, and the *Chriſm*, making three Croſſes, one in the Name of the *Father*, one in the Name of the *Son*, and a third in the Name of the *Holy Ghoſt*.

O nay! we ſhould then aſſuredly hear, that Chriſt had not only commanded *to baptize*, but he had taught wherewith, *viz.* with *fair Water* only.——

Now

Now, would the *Presbyterian* admit of that, as proof, for the *Episcopal* Priests crossing the Infant in the forehead, nor the *Baptist* for the *Presbyterian* or *Independents* sprinkling water in the face of an Infant, and calling it the *Baptism of Christ*.——

Nay, nay, then and in this case they would say, Christ did not only command his Disciples to *baptize*, but he told them *who* (*viz.* Believers, not Infants) *wherewith* (*viz.* with, or rather *in water* alone) and *how* (*viz.* by *dipping* or *plunging* the body under *water*, and not by sprinkling a little water in the face.) ——But they are also mistaken, for this neither is, nor ever was, the *Baptism of Christ*, no more than the *Circumcision outward* was Christ's, he was Minister of *another Circumcision*, and Author of *another Baptism*; he baptizeth in *another Water*, which washeth not away the filth of the flesh *outward*, but washeth and cleanseth the *inward parts*, and circumciseth or cutteth off the *foreskin* of the *heart*, of which the outward Circumcision and Baptism were in their times *figures* and *types*, the one by *Moses*, the other by *John the Baptist*, both Servants, but this is *the Lord from Heaven*, and as he is, so is his Ministration and Operation, heavenly, spiritual and invisible——and so is his Kingdom, and not of this world——*He that is wise will understand these things, but fools will despise knowledge.*

But to return to the *Salutation*, I say, in this all parties can satisfie them in the practice of a thing for *Salutation*, and urge the Scripture and Command of Christ for it; when as, amongst the Apostles and Disciples of old, such practices were never used as their Salutation, who always walked in a cross to the *ways*, *manners* and *customs* of the world.——

And then also use it towards people whom the Apostles were not to salute; for they saluted none in any City or Village where they entered, with *Peace*, save onely such as were represented to them, upon enquiry, *as worthy*: But ye all bid *Good-morrow*, *Good-night*, &c.——to every one of your acquaintance, *worthy* or *unworthy*, Gamsters, Drunkards, Adulterers, Harlots, Proud, Covetous, Ambitious persons; such as live in pleasures, who are not worthy the Name of *Christians*; yea, there is none so unworthy, but he is worthy enough to receive your Salutation, from which there is no other bar but Poverty.

Obj. But say some, *The Primitive Christians did not salute one another*

DEFECTIVE ORIGINAL

pretend, by reason of a particular command to each of them, as the Apostles had, but it was a custom amongst them so to do, as appears from the second Epistle of John *to the elect Lady and her children, saying,* If any man cometh unto you, and bringeth not this Doctrine (*the Doctrine of Christ*) receive him not into your house, neither bid him God speed (*or* salute him not, *as the same word is rendred in* Acts 15. *and* James 1.) *By which* (say they) *it appears they saluted by custom, without waiting for a command or motion to it.*

Answ. The contrary appears from the *very words*, that they were expresly forbidden to salute any by custom, as you do, but to try before they saluted; so that their Salutation stood not in a custom of saluting all they met, or, all that came to them; but only such *as abode in the unity of the Spirit of Christ, and brought his Doctrine;* so that their Salutation stood in the unity of the Spirit and Life to such as were in it; but as for such as came to them, not bringing this Doctrine, not abiding in the Spirit, in the Anointing, such they were not to salute, because it was the custom of the Country — but were told by the Apostle, if they did salute such, they should *partake of their evil deeds.*

But how can you think upon this Scripture without blushing? Is not your custom quite contrary to it? Do you try before you salute? are your Salutations within-doors, as this was, or abroad in the streets, in Market-places, among the world, after their manner? — If you should forbear saluting all those that abide not in the Doctrine of Christ, how few would there remain for you to salute? At the most you might not salute any but those of your own Faith (if ye judge your selves to have abode in the Doctrine of Christ) and to be sure, no covetous, proud person, no Idolater, no Swearer, no Drunkard, no Whoremaster, no Gamester, no vain person, no Liar, no Swearer; for none of these have abode in the Doctrine of Christ, it allows of no such things: *For whose transgresseth, abideth not in the Doctrine, but hath turned his back upon it* — Were it not now more commendable that you had no fellowship with such, that ye saluted them not, even after your own manner, in bidding them *Good-morrow, Good-night?* &c.

For, though both *morning, evening* and *night* are all good, as they were created; yet to the wicked and such as abide not in the Doctrine of Christ, in the Anointing, Spirit and Light within, there

DEFECTIVE ORIGINAL

there is nothing good, *to the unclean all things are unclean*, both day and night, yea their *minds* and *conſciences* are defiled. Are ye not then partakers of their evil deeds while ye have fellowſhip with them, bleſs them, and ſalute them therein? aſſuredly yes.

Obj. But all cry out with one conſent, *That is not our meaning or intent, God forbid that we ſhould ſalute, bleſs, or wiſh proſperity to people in their evil deeds or purpoſes, then we ſhould have fellowſhip, or partake with them of their evil deeds indeed; but nay, it is not ſo, we rather by wiſhing them a* good day, *ſaluting them, &c.— we wiſh or deſire for them all good, even their own converſion from evil, that ſo they might have* a good day indeed.

Anſw. Oh fair ſhew, Oh ſubtil deceit! how fain would men cover themſelves! Might not the Woman to whom *John* wrote, and her Children, have returned him that Anſwer? and what manner of anſwer it would have been to the Apoſtle let the wiſe judg. Surely theſe men muſt think themſelves wiſer than Chriſt and his *Apoſtles*, or they would not ſo plainly ſet themſelves againſt them.

But O that ye were indeed as zealous and earneſt in ſeeking or deſiring the *converſion of people from evil!* how gladly would we ſee ſuch a mind in you, with underſtanding! then you would aſſuredly leave your *Hat-doffing*, *maſtering*, and bidding *Good-morrow* and *Good-night*, &c.— and mind the *Requirings of the Lord*, and in obedience thereto, ſpeak to people; and in plainneſs of ſpeech which they might underſtand, exhort them to *leave off their evil*, whether upon the ſtreets or in their houſes.

This is a very eaſie, but alſo an exceeding deceitful and duſt way, of ſeeking the converſion of people, and to bring them out of evil. If it could be done ſo eaſily, every one would be a preacher up of *Vertue*, and reprover of *Vice*; but alas! friend, it's another-gueſs matter— believe it—

Neither can any reaſonable man perſwade himſelf that an *Epiſcopal* Prieſt meeting a *Presbyterian* Parſon in the ſtreets, and being ſaluted by him with *cap* and *congie*, and *good-morrow Sir*, would be able to infer, underſtand or know from that, that he was thereby admoniſhed by the *Presbyterian* Salutant (as being a falſe prophet) to ceaſe deceiving the People, and give over ſeducing them any longer, and turn to the true Religion — as a Profeſſor lately in diſcourſe with me [illegible] about his ſaluting the *Prieſts*, whom he

deemed and adjudged *false Prophets*, That he thereby wiſhed and deſired their converſion, from deceiving the People, to the right way;—— But aſſuredly, if ſuch a one did underſtand, or were informed that *that* was the meaning or interpretation of his Salutation, he would not another time reſalute him, with *I thank you Sir.*——

Neither would a *Drunkard* perceive any reproof for his *ſin*, in any ſuch Salutation, but rather would conclude that *Mr. ſuch-a-one* his neighbour, had been very friendly to him to day, and honoured him before the People; ſo far would he be from being ſenſible of a reproof in it, or admonition to repent and be converted, that ſo he might have a good day, *&c.*—— *O Frans Fraudum!* deceit upon deceit, madneſs added to folly! that men ſhould ſeek to pacifie themſelves or others, and ſtop the mouth of Conſcience with ſuch conceits; yet thus it ſeems it is, and ſuch covers are uſed——

But would you not account him a mad-man that ſhould take ſingular care how to get ſafe over the Sea, and to effect it, ſhould provide himſelf a Coach with ſix horſes, and therewith furiouſly drive into the waters? And what is this leſs? to go about to reprove a man for his Pride and Ambition, and pretend endeavours to bring him out of it, and great care to do it well; and to the purpoſe that he may underſtand it, and return and repent of it, and to effect it, do nothing but *ſalute*, *honour*, *worſhip*, reſpect him in the *Street*, in the *Market-place*, before the People; and ſo (according to his underſtanding at leaſt) bleſs and flatter him in his Pride and Ambition? Is this a likely mean think ye? Away with ſuch deceit.

But the man replied to me again, *It was not alwayes convenient to ſpeak plainly to me upon the ſtreets.*

I believe indeed that you do judge ſo; yea, that you think it never convenient neither abroad nor at home, but in the Pulpit, where it follows of courſe; and it is your cuſtom to cry out againſt *ſin* in general, and ſometimes againſt *Pride* and *Conformity to the World* in particular; for which ſome of you are too well paid; but to reprove any *great*, *high*, *proud*, *ambitious man in particular*, that ſuits neither your ſpirits nor occaſions at any time; but to *doff your Hats*, *bow*, and cry, *God ſave you*, *Good morrow Sir*, and ſuch

DEFECTIVE ORIGINAL

and ſuch like deceit as that, this you can very conveniently do almoſt at any time, in any place, upon any occaſion, and unto any perſon; provided alwayes that he be not too mean and deſpicable: and wherefore is it that the one is ſo unſeaſonable, and the other never, as it were, out of ſeaſon? is it not becauſe the one is *eaſie* and *pleaſant* to you, and *acceptable to others?* and the other is ſo *uncouth* and *ſtrange*, ſo hard a task, and croſs to all? and therfore it is not all one. And this he ſhould find that ſhould let his *Hat ſtand*, and be ſparing of his *Good-morrows*, *&c*— and in obedience to the Lord, ſhould in the Spirit of true Judgment and meekneſs *reprove ſin in the gate*, and admoniſh people both high and low, *to fear the Lord, and depart from evil.*

And if any were found ſo doing, although he ſhould call this *ſaluting*, he would be more acceptable to the *Lord*, and *us* his People (for we are not offended, neither quarrel at the word *Salute*) than to the *common Saluters.*

But as for theſe *idle*, *fooliſh*, *good-for-nought*, *Ceremonious Salutations*, we reade that Chriſt expreſly forbad his Diſciples to uſe them upon the way, either to friend or foe; although when they entred into a houſe they ſaluted it with the *ſalutation of Peace*, and that not only to their *known Brethren*, but alſo to ſuch as perhaps *would not receive it*, but *ſcorn and perſecute them for it*, and this was their reward in that caſe, *the Peace of God returned upon them.*

But, as I ſaid, alas! this is too hard a task, too great a croſs to our *modern*, *modiſh*, *world-conformable Chriſtians*, who, oft-times to make good their expoſition of Chriſt's words, with their deeds are found, even *out-aping* the world in their own *Apiſh Cuſtoms* and *Complements.*

To theſe people (though oft-times ſeeing the thing) there can be no greater croſs. Oh! ſhall I meet a great man, a rich man, a perſon of Honour, *Earl*, *Lord* or *Knight* in the ſtreets, a *Juſtice of Peace*, my *Friend*, my *Acquaintance*, one that may do me good, if I *honour*, *worſhip* and *reſpect his perſon*, and miſchief if I do not; nay, when perhaps he will *honour me firſt*, *ſhall I not honour him again? this is hard, who can bear it? what will he ſay of me? he will judge me a Fool, a Clown, a Mad-man; I ſhall become a gazing, a laughing-ſtock, a by-word, the talk of the Town and Country, I ſhall bring much trouble upon my ſelf: why! 'tis but a ſmall thing, let*

we avoid all this, let me be excuſed when I bow! A man may be a Chriſtian ſurely, and hold a fair correſpondence with the world too. Is not this the ſound in many mens ears? even when the Lord begins to let them ſee.

Well! but ſtay a little, Friend, whoſoever thou art, and tell me, whoſe voice is this? is it not the voice of *old Satan*, who ſaid of old, *Maſter, ſave thy ſelf*, whom Chriſt reproved in *Peter*, ſaying, *Get thee behind me Satan?* and tell me, doſt thou hear another voice return upon thee, ſaying alſo to thee, *Get thee behind me Satan, thou art an offence unto me, and reliſheth not the things of God, but only thoſe things which concern thy ſelf, thy own eaſe, profit, pleaſure and repute in the world; but whoſoever will be my Diſciple, muſt forſake himſelf, take up his croſs, and follow me.*

Object. *Yet, that the god of this world may ſtill keep poſſeſſion, at leaſt in one of his territories, his ſervants plead hard for this Honour, as due, and to be given at leaſt to the Magiſtrates, more peculiarly, becauſe the holy Scripture ſaith clearly, that there is a peculiar Honour due to them, and what is that?* (ſay they) *doth not the Scripture call them gods?* —

Anſw. 'Tis true, the Scripture called them *gods*, to whom the Word of God came, as Chriſt ſaith, *Joh.* 10. 34. but he that judgeth amongſt the gods hath alſo ſaid, *they ſhall dye like men, as one of the Princes* —— But where are thoſe *Magiſtrates, Princes*, or *men*, to whom the Word of the Lord is come in this Age? or who are they?

Yet a peculiar Honour due to Magiſtrates, *as Magiſtrates*, we grant and own; but that conſiſteth not in theſe things, as hath been plainly enough ſhewn, and evinced from the *Anſwers* and *deportments* of Chriſt and his Apoſtles in their *converſe* and *communication*, being brought before Magiſtrates, who alwayes honoured all, from *the King* to the *leaſt Officer* deriving authority from him; yet were never known to uſe thoſe flattering and blaſphemous Titles of *moſt Sacred Majeſty, Highneſs, Mightineſs, Grace, Honour, Lordſhip, Worſhip*, &c. —— nor yet the cuſtomary *cap and knee Complements*; but with the ſimple plain language of *Thou* and *Thee* to them, honoured them more, than ye do with all your *vain Titles*, and *empty Ceremonies*.

And if theſe be (in your judgment) the peculiar Honour due to Magi-

Magiſtrates, ſo recommeded in Scripture; how is it that you make that which in your judgment is peculiar to them, common to all, giving it to each other? doth not your practice contradict your plea, and lay open your deceit?

But certain it is, that the *Peculiar Honour* due to Magiſtrates, *as Magiſtrates*, is another thing than ſuch baubles, viz. *A conſcientious Obedience and Subjection to their Authority, to the Power*, which *whomſoever reſiſteth* (whatſoever perſon of Magiſtrate or Subject) *reſiſteth the Ordinance of God*. But what is this to the perſons of men, *as men*, though in *Authority*, that they ſhould aſſume this *honour* to themſelves, and plead for it as due to them, when they are to be ſubject to the *Power*, which is the *Ordinance of God* as well as others.——

Therefore rightly do we diſtinguiſh betwixt the *Power* or *Authority* with which a man *is inveſted*, and the *perſon* or *man inveſted therewith*; who as a *man*, or *perſon*, is in his Office, a *Servant* to the *Power*, and ought to be perſonally ſubject to it as well as others.——

If any man ſlights or rejects this diſtinction, I ſhall only ask him, whether the Obedience be due to the *perſon* or *will* of any man, or no? and whether he thinks himſelf in conſcience bound, or will obey a Magiſtrate in all things that he ſhall command of himſelf, or in his own will, though pretending the Name of the Authority, if it be without, beſides, or contrary to the Law, Authority or Power, which is the ſtanding Ordinance of God, and abides, when the perſons of men inveſted with it paſs away? but on the contrary, if an Ordinance comes forth from the Power, unqueſtionably ſo, what conſcientious man doth reſiſt and not ſubmit, at leaſt paſſively, though in a bad cauſe? Is not then our diſtinction betwixt the *Perſon* and the *Power* ſufficiently eſtabliſht by your own practice?

And for our parts, other Honour due to Magiſtrates we find none mentioned in Scripture, nor know any required by God in our ſelves, nor ever tendred by Chriſt and his Apoſtles. Then *Obedience* or *Submiſſion for the Lord's ſake to every humane creature*, as *Peter* ſtiles all Magiſtrates, from the *King* to the *meaneſt Officer* in the Kingdom, 1*Pet.* 1. 13, 14. Now if we be found rendring *this honour*, and any continue yet clamoring againſt us, and crying

crying out, *to Magiſtrates belongs a peculiar Honour*, and will not ſee that this is it, even more than we owe to the will of any man; I judge it altogether needleſs to ſpeak any more to ſuch, for to the *wiſe* and *willing* here is enough already ſpoken, and to the *ſatiſh* and *wilful* too much.

Yet one Scripture there comes to my mind more, by which the *ſons of deluſion*, or *deceivers of the Nations*, the *carnal Clergie*, have endeavoured to render us *odious* to the *Magiſtrates* and *Rulers*, and themſelves as *gracious* and *good Subjects*, very *tender* of, and *zealous* for their *Honour*, &c.— falſly belying us, as *not owning Magiſtrates*, and ſo not fit to be tolerated, of whom (ſay ſay) the Apoſtles, *Peter* and *Jude*, did plainly teſtifie, ſaying, *Theſe filthy Dreamers defile the fleſh, deſpiſe Dominion, and ſpeak evil of Dignities*; and by *Dominion* ſaid one to me, is here to be underſtood the *Power* or *Authority*, and by *Dignities*, the *Titles* of *Magiſtrates*, &c.— Poor carnal men!

But do we ſo? do we deſpiſe theſe? it ſeems then you do not, but do hunt, thirſt and luſt after both, and would fain have both at your will, that ſo you might once ſatiate the *blood-thirſty* ſpirit which ſo luſteth in you after the blood of the Saints, and thereby you would propagate your *carnal, formal Faith* and *Religion*, in the rooting out of others.——

But ſtay a little, Friends, and here our Defence before we be condemned: We ſay, though after outward Power, Authority, Rule, Government or Dominion we ſeek not, nor do deſire it, yet we deſpiſe it not, but do own it in its place; and do *ſubmit* unto it for *peace* and *conſcience ſake*, as Chriſt who was above all outward Rule alſo did. The like for *Titles*, as being diſtinctions of ſeveral Offices, as names are of divers perſons, we both own and uſe them; yet *Titles* there are flattering and blaſphemous, in which the Honour of God is attributed to man whoſe breath is in his noſtrils; and theſe, we freely confeſs we own not, and do trample upon that deceitfull mind from whence they came;—— and whether we be the men there mentioned, guilty of deſpiſing that Dominion and thoſe Dignities which the Apoſtles there ſpake of, or not, we ſhall put to the iſſue of a tryal: and the words of Chriſt we own and ſtand to, where he ſaith, *Beware of falſe Prophets and Seducers, by their fruits you ſhall know them*;—

and

and the words of the Apoſtles ſhall ſerve as a *Hue and Cry*, deſcrying the marks and tokens, or fruits, by which theſe *filthy dreamers*, and *ungodly men*, may be known and diſcovered, that ſo all ſuch perſons, whoſoever they be, in whom all, or moſt, or any of theſe marks are to be found, may be deemed, held, adjudged and apprehended to be thoſe Deceivers: what can ye deſire more?

Firſt then, ſaith *Jude*, *They ſpeak evil of thoſe things which they know not.*

Is not this common among your ſelves? do ye not profeſs that you know nothing of *Revelations from God* in theſe dayes, that you have *no manifeſtation* nor *diſcoveries* from God, that ye know not the *immediate teachings* and *inſpirations* of God? And if any do witneſs the *Word of God abiding in them*, the *eſſential* and *eternal Word*, which lives and abides for ever, in which all the Myſteries of God and Chriſt, and eternal Life are hid, and by which all that hath hitherto been made manifeſt unto the *Patriarchs*, *Moſes*, *the Prophets* and *Apoſtles*, or any other the ſons of men in all Ages, from the leaſt to the greateſt *Manifeſtation* that ever was, hath been revealed; and in which much more lyeth hid, which ſhall be revealed and made manifeſt in the Sons of God in theſe latter dayes. If any, I ſay, do witneſs this, and teſtifie of the *Operations*, *Manifeſtations*, *Revelations*, and *Diſcoveries* thereof, in and unto them, do ye not cry againſt it as *deluſion* and *fancy*, and againſt them as *deluded Phanaticks?*

Secondly, ſaith *Jude*, —*but what they know naturally, as brute beaſts, in that they corrupt themſelves.*

Is not this neceſſarily the condition of all ſuch Teachers as do deny *this Word to abide in them*, and *know not the Revelation* thereof? and ſo conſequently deny Chriſt, who is *this Word*, to be come in the fleſh, or to dwell in their fleſh? having nothing but the Scripture and the Writings of men, whereby to come to the knowledge of God? For not having this *Eternal Word*, which is *CHRIST the Light and Life* abiding in you, what have you elſe that is *divine?* or what can you have more than that which is *natural?* and whence comes then all your knowledge of God which you profeſs, all your Religion, Faith, Hope? &c. but by getting the *natural notion* of them into your *natural underſtanding*, *comprehenſion* or *memory*, by *natural reading*, *hearing*, and *obſervation?* and what.

DEFECTIVE ORIGINAL

what that is more than to know things *naturally*, as *brute beasts* do by that which is natural to them? And hence it is that all your Learning, Languages, Wisdom, Knowledge and Religion, being but *natural* at the best, standing in, and flowing from the *first nature*, which neither doth nor can know, see, comprehend, nor understand God, nor the things of the Spirit of God; it is not able to change, purifie, nor cleanse your hearts; and that which is able so to do, and should so do, not knowing it, ye deny it, disown it, reject it, speak evil of it, and then cry out, *We cannot be delivered from the body of sin and corruption so long as we live.* Oh corrupt men! and more corrupt faith! But this is one sign more that ye are the men there declared of, for saith *Peter* of them, *They cannot cease to sin*; and this is your very profession, you bear this mark in your forehead with open brazen face; yea, boasting in it as a badge of *Orthodox Christians*, counting all others *Hetterodox Hereticks*, that believe a *finishing of transgression*, and *ending of sin*; and witness the *bringing in*, and *possession of everlasting Righteousness on this side the grave.*

Thirdly, saith *Jude*, —*They have gone in the way of Cain*, &c. —The way of *Cain!* what way was that? *Answ.* to hate and murder his Brother for Religion, or about the Service and Worship of God. Now who are they that have gone in this way for Ages past, and in our time, more than the *Clergie* or *Publick Teachers* of the Nations, whether under the *Popish*, *Prelatick*, *Presbyterian*, and *Independent* form? Search the Records, and see who have stirred up *Persecution* about *Religion*, and cryed out to have *Prisons filled*, and *Meetings* (yea & *Countries* also by banishments) *emptied*, Ye or We? Do we need proof, or compurgations? can any be so void of shame as to demand it, much less to deny the thing that is so palpably evident? Yet hereby I accuse none that in the presence of the Lord is clear, and so can in truth speak it.

Fourthly, They say both, —*They ran greedily after the error of* Balaam *for reward, having* (saith *Peter*) *forsaken the Right way*, (mark that) *and have their hearts exercised with covetous practices*, and so shal *through covetousness, with feigned words*, pretending the *Honour and Glory of God*, *feeding the Flock*, *Salvation of Souls*, &c. with these fair pretences *they shal make merchandize of the people*; saith he; *whose judgment*, as it then *lingred not*, so it is now *come*

and

and *coming upon you*, and your *torment began*, even the *day dawned upon you*, that you can no longer lye and *sleep at rest* upon your *beds of ease*.

Need I to stand forth and make enquiry whether ye be the men here deciphered or not? or among whom this is fulfilled. Have not the Proverbs of old even made you manifest to your Flocks? that it's so common amongst them, *No Penny, no Pater-noster*; and, *The Covetousness of the Priests endures for ever*, as the *German* Proverb saith: and many other such-like Proverbs in divers languages, expressing the nature and spirit of your Generation in this particular.

And which of you can in this day clear your selves? which of you have, or yet will open your mouthes without *Hire*, *Tythes*, *Glebe-land*, or some such *super-valuable* consideration? yea, are ye not as all other Merchants, watching all opportunities to prefer your Ware to the best Markets? and not throughly satisfied till you have gotten to the highest pitch, if you can possibly arrive to it? only the greedinesse must be covered over with the Pretence of *Divine Providence*, or *a Call*, and then all's well with you. But which of you was ever called by your God, from the *City* to a *mean Country Village*? or from a place of *great ease*, *preferment* and *profit*, to a place where there is but little or none of all these *carnal accommodations*? Oh nay! to such a Call as this (if a Place be vacant, or a People want a Teacher) you are dull of hearing, and slow of foot. Nay, your god is not there, that's not his voice, unless it be to one that is wholly destitute, and so accepts of it, ministring in hope of a better: and so you are all pressing forward towards the mark of your calling, (*viz.*) *Money and Honour among a great People*, that so you may (as good proficients) answer the *end of your Parents* in putting you to that Trade; this being the Mark which many of your Parents aim'd at: who oft having several Children, do exercise their thoughts in providing for them a comfortable and honest, or honourable imployment, and so appoint one to this Trade, another to that, and a third to be a Minister of Christ, or of the Gospel, as they term it; and as they put forth the other to some *Master* for a term of years to learn their Craft, so they put you to the *University* to learn the Art of *speaking by rote*, and *trading in words*; and when

DEFECTIVE ORIGINAL

any of you hath been a competent time there, and is grown pretty cunning at cutting out of diſcourſes, wreſting plain words, and handling your tongue deceitfully, then you are fitted for the work of your Miniſtry; and the next thing is but to ſeek out for a Stage to ſhew your Art to the People, firſt in one place and then in another, as *Mountebanks*; till you can meet with ſome ſo ſilly as to bargain with you for your Ware by the year, and allow you a ſhop to ſell it in, and this is your Call to the Miniſtry; for till ſome or other will thus buy your Merchandize, you have no Call: but let the Scriptures with which you trade, bear witneſs whether this was ever the Call to the Miniſtry of Chriſt. — But,

Fifthly, ſaith *Jude*, *While they feaſt with you, they feed themſelves without all fear*; and ſaith *Peter*, *eſteem it pleaſure to live deliciouſly in the day-time*. Come forth and anſwer for your ſelves: Who are more tender and delicate, than *you* and your *Dames* and *Children*? Who fare more deliciouſly? who juſtifie Feaſting and Exceſs in plain terms? and who more often preſent at them? Which of you will go from a Lecture, to a poor mans habitation to eat a little fiſh and barley-broth, and drink water, as Chriſt did many times? nay, your weak ſtomachs cannot beat ſuch mean food, nor your *honourable Calling* ſuch *low company*; but the *Mayor, Deputy-Mayor of a Corporation*, or *Juſtice in the Country* you muſt go along with— and ſo the Rich receive your Goſpel, and are found only worthy to entertain you. It's not for nothing the Proverb doth ſo mark you out, viz. *— As fat as a Biſhop, Parſon*, or *Prieſt*. But the Scripture cannot be broken which ſaith, *Your god is your belly*, and you *are enemies to the Croſs of Chriſt*. What Exceſs is there in which you are not, as it were, a ſtanding [illegible]ice? at Feaſts of all ſorts, *City-Feaſts, Company-Feaſts, Election-Feaſts, Rogation-Feaſts, Chriſtmaſs-Feaſts, Chriſtening-Banquets* (ſo called) *Wedding-Feaſts*, in which people oft *fiddle* and *pipe*, *ſing* and *roar*, *dance* and *prance*, more like mad wild horſes than civil people, much leſs ſeaſoned Chriſtians. In all which the *Parſon* muſt be preſent *to crave a bleſſing* upon your ungodly deſigns, and when he hath *fed without fear*, *riſe up to play* among the reſt; or elſe, at the beſt, play the dumb-dog and not bark, nor ſtand up to ſave his Flock, nor defend the Honour and Glory of God, in teſtifying againſt this *exceſs* and *rioting*: but this would be too great a croſs,

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DEFECTIVE ORIGINAL

to which you are many times inveterate enemies; and it may be ye judge it no part of your work, to which you are called or hired (for these are convertible terms among your Tribe) being only hired *to reprove sin in the Pulpit*, and cry out against *vanity*, *excess*, and *wantonness there*, and so being only paid for it *there*, cannot afford to reprove it in *private also* into the bargain, as the Proverb again saith, **De Pries ter doet gæn twæ Pissen Uwr æn Geld.** *The Priest doth not say Two Pater-nosters for One Penny.* But,

Sixthly, saith *Jude*, *They are Clouds without water, carried about of Winds, Trees whose fruit withereth, &c.*——

Plead again, Are ye not guilty? Those that have read but the Histories of King *Henry* the 8th, *Edward* the 6th, Queen *Mary*, and Queen *Elizabeth*, may clearly see that when the Wind at Court breathed on *Protestantism* against *Popery*, were not your fathers one with it? but when the Tempest arose, and the Wind turned at Court, were they not almost all (a few faithful and sincere-hearted ones excepted, and those least of all *Clergy-men*) driven before the Wind into their old dismal den? and what became of their fruit they had gathered, their *National Church*? did it not all wither and shrink up into their old stock, (except a few whom the Lord transplanted and gathered unto himself, as I said)—— In like manner about twenty years since, when the *Parliament* began to breath forth their Indignation against *Episcopacy*, by degrees, and to blow all the *Tythes*, *Glebe-Lands*, *Augmentations*, those *Acorns*, into the *Presbyterians* Wood, how swinishly fore-sighted were multitudes of your Generation, to flock together thither, every man expecting his advantage from the Windfals occasioned by that Tempest—crying up *Presbytery* as of *Divine Right*, and down with *Episcopacy* as *Antichristian*, yea so zealously, that ye could not endure that any should have liberty among you to make profession of that way, nor reade the *Common-Prayer-Book*, so odious was it to you, being under the *Parliaments* frown.——

But now (that you may perfectly demonstrate your selves to be that Generation of which the Apostle here speaketh, whom he calls *Dogs* and *Swine*) the Wind being again turned at Court, you *naturally*, *as brute beasts*, (as swine which is observable) perceiving

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a Tempest like to rise and blow all the Profit, Preferment, and Benefices in the Nations into the *Episcopal* Forest, where they are like to fall thick and threefold; how do you hast thither with speed, leading all the *Swine* of your *herds* with you, to lick up the *vomit*, which with so much indignation ye vomited forth, and to *wallow in the mire*, from which ye would once have seemed to have been washed; — crying up the *Common-Prayer-Book*, with so much zeal that you can scarce bear any man, that is not as greedy in swallowing that your *noisom Vomit* as your selves; and as little can ye endure that any should speak against that *Holy-Book*, as ye now term it. — And wherefore is all this, but that the Scripture might be fulfilled, which saith, *Ye are Clouds without rain, and Wells without water*, destitute of the inward streams of *living Water* in your selves; which we, and all that believe in him, the *Fountain of living Waters*, through the *superabundant* riches of his Grace, partaking of, and enjoying in our earthen vessels, are as *Mount-Sion* which cannot be moved, *stedfast and faithful to our Lord*, how sore so ever the Winds, and ye *raging Waves* do beat upon us, *foaming out your own shame*. But again,

Seventhly, saith *Jude*, *These are Murmurers, Complainers, walking after their own Lusts*, &c.

Come forth again and answer, hath not this been your condition all along? never quiet, never at rest, never content or pleased, but alwayes *murmuring*, continually *complaining*, perpetually *crying out for help*, first to the King to suppress those *Puritans, Non-conformists, Brownists, Separatists*, &c. — then to the Parliament to root out the *Common-Prayer-Book-men* behind you, and the *Sectaries, Schismaticks, Independents, Anabaptists*, &c. before you; then to the Protector, for power to restrain *Errors, Heresies, Blasphemies*, &c. — thereby continually bewraying your selves to be no Ministers of Christ, who never wanted Power to fulfil the work of their Ministry to the utmost, and war against *Error, Heresie, Blasphemy* and *Idolatry*, though they had not the help of the Magistrates Sword with them, to punish the Persons, or plunder the Estates of such as they call'd *Heretick, Blasphemers* and *Idolaters*; nay, though the Magistrates Sword was set up to defend *Idolatry* as the Worship of God, and *Blasphemy* as the only Truth, and not only so, but turn'd against them, to persecute

cute and afflict, and vex them, as *Deceivers*, *Seducers* and *Blaſphemers*; yet ſuch was the Power with which their Maſter furniſhed them for the execution of their Miniſtry unto which he had appointed them, that they prevailed againſt the power of darkneſs, ſo backed. O ye *Hypocrites!* when did ever Chriſt ſend forth his Miniſters without Power? or when did they go to men to complain for want of it? O ye *Deceivers!* can ye not ſee that ye are not ſent forth by him, are none of his Miniſters, yea know him not? for verily if ye did, ye would go to none elſe for power, but believe that he is ſufficient to uphold his Servants in his Work without the help of Man; what do ye take wages for of the Rulers, and of the Nations, if ye cannot do the work belonging to it? from henceforth be aſhamed to call out for help, and to ſay ye want power, or be ſo honeſt as to carry back the *wages of unrighteouſneſs*, and confeſs ye are not the men fitted for that work, nor able to carry it on, and ſo will not cheat them in taking the wages for nothing: and give way for them that can and do wage war againſt *Hereſie* and *Blaſphemy*, and do preach the *Word of Life*, which is *nigh, in the mouth and the heart, ſharp as a two-edged ſword*, which being laid to *the root*, cuts up all *Hereſie*, *Blaſphemy*, *Idolatry*, and *every evil*, and this freely, without *hire*, *gifts* & *rewards*, without *money* or *price*, only eating and drinking what is ſet before them, not taking care for to morrow (much leſs indenting for a year, or term of life, as ſome fearful Hypocrites I have heard of) *not taking thought what to eat, or what to drink, or what to put on*, as ye *Gentiles* or *Heathens* do, but even *with their own hands* oft *miniſtring to their* own and others *neceſſities*. Here is a faithful Miniſtry, a Miniſtry of Chriſt indeed, which he will own, defend, and provide for ſo long as they abide *faithful* unto him, *following the Lamb whither ſoever he goeth*. But theſe ye call *Heretickes*, *Seducers*, *Blaſphemers*, and would have them reſtrained, and rooted out as ſuch: O Zealous men! But alas, it's evident enough that your Zeal is not ſo much againſt *Blaſphemy*, *Idolatry*, or *Hereſie* (as ye apprehend it) as for your *Bellies*; and againſt others who (ye know) ſee you, and that torments you, that ye cannot live according to your luſts or deſires and not be ſeen — and therefore againſt theſe ye complain and murmur, yea, and (if ye can make a party amongſt the Magiſtrates) againſt thoſe Magiſtrates alſo, that will not ſatisfie your cruel appetite. But otherwayes, if

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DEFECTIVE ORIGINAL

the Court can unanimously *blaſpheme*, ye can do ſo too; if they be *Heretick*s, ye can be ſo too, or at beſt be ſilent when they command you *to ſpeak no more in that Name*; which is an evident token he never commanded you *to ſpeak in his Name*, elſe ye would with the Apoſtles, have judged it more right *to obey him than men*, which with one conſent ſet up *Idolatry*, impoſe the *Maſs*, inforce the *Common-Prayer-Book*, *Surplice*, *&c.*— ye can *conform*, nay and pretend *Conſcience* in it too — But if theſe things be expelled the Court, O then ye'l not touch them as *unholy*, *defiled*, *polluted* things; ſo that the *variable humour* of the Court is the *ſtanding ballance* and *meaſuring reed* of your *Sanctuary*, to diſtinguiſh betwixt the *precious* and the *vile*. And yet though by this your cunning, as brute beaſts, ye can (with the *Cat*) be ſure to *pitch upon your feet* from whence-ſoever ye be caſt down; yet ſuch is your impudence and inſolence (though ſhame ſhould cover your faces rather) that ye cannot be content, unleſs ye may trample upon the works of all others that are more righteous than your ſelves— But,

Eighthly, ſaith *Jude*, *They ſpeak with their mouth great ſwelling words, having mens perſons in admiration for advantage ſake.*

Are ye not here depainted to the life? for what great ſwelling words, and Titles of *moſt Sacred*, *moſt Excellent Majeſty*, *Highneſs*, *Mightineſs*, *Excellency*, *Holineſs*, *Eminency*, *Grace*, *Honour*, *Lordſhip*, *Worſhip*, &c.— can ye give to *Emperours*, *Kings*, *Princes*, *States*, *Protectors*, *Generals*, *Popes*, *Cardinals*, *Biſhops*, *Lords*, *Knights*, *Juſtices*, &c. for advantage ſake, *Admiring their perſons for advantage ſake*, ſaith *Jude*; and is it not ſo with you? Yes verily.

And this all *Magiſtrates* and *great men* may know, & I believe many do ſee, that if ye got no more of them, or had no more to expect from them, than from the *mean people*, ye would have their perſons in as little *admiration*, as the perſons of the *meaneſt*; but it is *for advantage ſake*.

And *theſe are they which deſpiſe the Dominion*, *and ſpeak evil of the Dignities*, which the Apoſtles ſpeak of; and theſe can one while have mens perſons *in admiration*, and than again *deſpiſe them* as the worſt of men; but when? it is but when the Advantage comes no more from them, but from another hand, and ſo they always keep in with the Advantage; as that ſhifteth, they turn and are always found in its quarters. How

How hath this been manifest in our Nation in our dayes? as long as the *Honour*, *Preferment* and *Hire* came from *the King*, so long he and his were *good*, and *he* the *Lord's Anointed*, and your prayers in publick were for him;— but when his power ceased, that he could not advantage you, and the Advantage must come from the *Parliament*, then *They* were the *Higher Power* and *Supream Authority*; when they were dismiss'd, and [illegible]*tector* began to favour you, to establish himself (though i[illegible] his destruction, and shall be of all that joyn with you) the[illegible] your *good man*, and the flattering of *Highness* you gave him, [illegible] his Person *in admiration for advantage sake*, counting him yo[illegible] *ses* that had, as it were, led you out of *Egypt* (though ye [illegible] solved to dye there) and brought you almost through the Wilderness of a *Confused Toleration* as ye called it, very near the good Land (of *Mastery* and *Tyranny over mens Consciences*) which you longed vehemently after; and his son *Richard*, who seemed to be more through-paced to your interests than the *old man*, he was your *Joshua* and *Solomon* to bring you into it, and build your Temple, in which you would have offered Sacrifices *mingled with the blood of men*; and hoping to draw the man in, by such fawning Titles; ye termed him *the light of your eyes*, and *breath of your nostrils*, like arch Hypocrites and notable proficients at that art; as if ye had studied nothing else for several years together at the *University* but to teach your hearts to dissemble, and your tongues to flatter;—— Then ye thanked God that *the Lord had cast out the King, and eased the Land of tyrannical Bishops, and blessed the Nation with such Rulers;* but now they are cast forth (for espousing your interest) and the *King* is returned again, and all Honour, Preferment and Benefices must come from the *King* and *Bishops*, your bellies now teach you to turn your tongues, and thank God *that a Tyrant is cast out, and the true Heir restored, together with the Antient, Honourable and grave Ministry of the Church of* England; and *His Grace* is now come in fashion with you again.——

But certainly both Kings and Bishops cannot but see your deceit, and who you serve, and will trust you no more than they would professed Hypocrites;— and doubtless they see enough, that what ye at one time have in *admiration* for advantage sake, and cry up as the *only Dominion, Government* and *Dignity*, at another

DEFECTIVE ORIGINAL

ther time ye *speak evil of and despise*, when the advantage is to be reaped from the adverse party.

Therefore O ye Kings, Princes and Rulers, of what degree soever, think not that such as do thus honour, worship and respect your Persons, are therefore the more free from being of that ungodly crew of *false Teachers*, which (*Jude* saith) do *despise Dominion, and speak evil of Dignities*, — for it is but for the advantage and *Emolument* sake that they do it, try them else. Besides (mark it) this *admiring mens persons in admiration*, or *respecting their persons for advantage sake*, is one of the *marks* by which these *filthy dreamers* are to be known, as you plainly see in the Apostle's words.

Therefore also, judge not us rashly, to be those *despisers of Dominion, &c.* because we cannot honour, reverence, worship, or respect your Persons, nor have them in admiration for any advantage sake that we might thereby enjoy, or disadvantage that we might thereby avoid. For that is no good consequence; nay, the contrary is the Affirmation of the Apostle, *viz. That such as have mens persons in admiration for advantage sake, are the very false Teachers which* (he saith) *do despise Dominion and speak evil of Dignities.*——

From whence it is yet further evident, That the *true Honour* of Magistrates consisteth not in *worshipping, respecting*, or *admiring their persons for advantage sake*,—but in *yeelding all due Obedience to the Power and Ordinance of God in all things*;—— And the same Honour is due *in all things* from all inferiour Relations to their Superiours; as from *Children* to their *Parents*, *Servants* to their *Masters*, and *Wives* to their *own Husbands*, &c.

Yet that none of these Relations may think, that they may command what they list, and then look upon all under them as bound actually to obey them *in all things whatsoever*, because the Scripture saith *be obedient in all things*; they may plainly see that *universal* is every where limited again, to that which is good —— as is here shewn, as also what that honour is.——

1. *To Rulers.*] *Honour the King.* Qu. *How*, or with what honour? *Answ. Be obedient to every humane creature, whether to the King as supream, or &c.* —— 1 Pet. 2. 13. How far? *in all things* consistant with the *will of the Lord* and *a good conscience*, and

therefore

DEFECTIVE ORIGINAL

therefore submit your selves *not only for wrath, but for conscience sake, for the Lord's sake*, which cannot be in things contrary to both.

2. *To Parents.*] *Children honour your father and mother.* Qu. With what honour, or how? Ans. *Obey them in all things.* In all things; how far? *Ans. Obey them in the Lord, for that is right:* this is well-pleasing to the Lord, *Ephes.* 6. but this cannot be in any thing forbidden by the Lord.

3. *To Masters.*] *Let as many Servants as are under the yoke, count* [*their own Masters*] *worthy of all honour,* 1 Tim. 6. 1. Qu. How? *Being obedient to their Masters (according to the flesh) in all things,* Col. 3. 22. Qu. But how in all things? in all what things? *Ans.* In all things that may adorn the Doctrine of God our Saviour, in all things agreeable with a good conscience, with simplicity, or singleness of heart, and in the fear of the Lord; in all things which ye can do as unto the Lord, or as unto Christ: for thus are ye required to be obedient in all things, which cannot be in any evil thing. *Col.* 3. 22. *Tit.* 2. 10. *Eph.* 5. 8.

4. *To Husbands.*] *Let the Wife see* [*see to it*] *that she fear her Husband,* Eph. 5. 33. Qu. How is that to be? *Answ.* By being *good* and *obedient to their own proper Husbands,* (Tit. 2. 5. *Ephes.* 5. 22, 24.) *in every thing.* Qu. How in every thing? Ans. *In every good thing as unto the Lord,* Eph. 5. 22. *in the fear of God,* Col. 3. 18. *meet is it, in the Lord.*

So that it's plain that these general terms, [*Be obedient in all things; Submit your selves in every thing, to every humane creature, whether to the King as Supreme, or to the Constable, as deriving his Authority from him*] doth not require inferiours to be subject to the will of man in any of these relations, but to have their eye in all things to the Will of God, to do what they do, as unto him, submitting themselves in the fear of God, which keepeth the heart *clear, upright* and *pure*, and so out of obeying in *any evil thing*.

And,

As these Inferiour relations in their places are exhorted to *Obedience*, so also are the Superiours charged even to do the same thing, that is *just, good, fitting* and *well-pleasing to the Lord*, as in his fear.

1. *Rulers.*] *Let him that ruleth over men, see that he be just, ruling in the fear of God; hating covetousness*, and not *greedy of filthy*

gifts and *rewards* which blind the eye, punishing and being a terror *only to the evil*, not to *the good*, but to them *a praise*, *even of all that do well*: For there is a *King of Kings* and *Lord of Lords*, who *rewardeth every man* (without respect of persons) *according to his works*, in whose hands your life and breath is——

2. Parents] *Ye Fathers provoke not your Children, lest they be discouraged; for with God there is no respect of persons.*

3. Masters] ——*And ye Masters, do the same things unto them*, (*viz.* to your Servants) *giving unto them that which is just and equal, forbearing threatning, knowing that your Master also is in Heaven, neither is there respect of persons with him*, Eph. 6. 9. &c.

4. Husbands] *Husbands love your Wives, as your own bodies, and be not bitter against them.*

Yet though these should so be in their several stations, this *Obedience and Subjection in all good things*, is that which the Lord requires, as well to him to be rendred, *not only to the good and moderate, but also to the hard*; for the obedience is unto the Lord, for *his sake*, for *conscience sake*, (and not for their sakes) and he is the *rewarder* of those that *obey him in the Faith*.

But if they go beyond these bounds in their Commands, commanding things unsuiting, evil, and not well pleasing to the Lord, but contrary to his Will, it is then neither honour to God nor them, to obey them actually; but a dishonour to the Name of God, that any should fear Men more than Him, and not rather suffer for the Name of Christ, and the Testimony of a good Conscience.

But good, wise and prudent Rulers, who know their Authority and fear the Lord, will not require such things; and such will also be satisfied, with that honour which comes from God alone, and be content and count it honour enough of the Power, which is the Ordinance of God, be but honoured with Subjection, through a good and blameless Conversation; well knowing, that as to their persons there is no such peculiar honour due to them, more than to other men. Though possibly some self-willed, ambitious persons may not be satisfied therewith, as being too mean and plain, too much like the upright, world-despising and self-denying *Jesus*, and his mean, single-hearted Followers and Disciples, who of old, could not, and yet cannot, honour or reverence

DEFECTIVE ORIGINAL

verence, or prefer the *Rich-man* with a Gold-Ring & gay Apparrel, before a *Poor-man* in vile rayment,— at which such, I say, may be disturbed, it being the chief thing which they perhaps aimed at in getting into Authority.

Why! how saith he! wherefore am I in Authority! wherefore am I call'd a *Duke*, *Earl*, *Marquess*, *Lord*, *Knight*, or *Esquire*? &c. why have I bought these Places and Titles so dear? why do I put on all these gay cloaths? why have I so many waiting upon me, so many running by my horse or coach side (as dogs) why such feathers in my hat, and such a fine sword by my side? why do I build or purchase such stately palaces? If, notwithstanding all this, I shall be honoured before the People no more than one of the people out of Authority, no more than a common, simple, plain fellow in a leathern jacket or dublet? what is it all worth without this, unless I be honoured the more for it? tush, 'tis not all worth twopence without it, 'twas for that I sought and bought all this, and now to lose my cost and pains, and to get nor *eye*, nor *knee*, nor *bow*, nor *cringe*, nor *your Grace*, *Honour* nor *Worship*, nay not so much as *good-morrow* nor *good-night*, nay to have no better language, nor reverend Addresses made to me in speech than to my *Foot-boy*, or than I myself give my *Foot-boy*, nothing but *Thou* and *Thee*—— it's intolerable, it torments me, I cannot, I will not bear it from them; I will not leave till I have rooted them out, but I'le have my will of them, and prove it by the Scripture too, that they must honour me; am I not a good Christian then?

Well! if there be such a *Haman* yet living, I say unto thee, Friend, stop a little, run not headlong to thy own destruction;— call thy fury a little in question, examine the cause, consider whence it is, from Heaven or Hell? who blows the fire? who captivates thee thus? who rageth thus in thee against a harmless people? yea, who tyrannizeth thus over thee? Whose voice is this? Surely not the Voice of God thy Creator, whom thou oughtest to fear, nor yet the natural genuine voice of his innocent creature; but of him that possesseth thy heart, and reigneth over thee. Consider then, who is it, and whither he is leading thee?

And if thou wilt not be advised, and nothing can satisfie thee

but to leave thy own will. — Go on — but know the Lord hath determined to deliver *Mordecai*, and all his people out of the hands of *Haman*, and thou shalt not prosper, unless to their destruction, though thou mayest be backed with the King's Command; for even also the *heart of the King is in the hand of the Lord*, from whom alone we fear, and not man, and in him alone is our confidence. ——

Now all ye that profess the Name of Christ, behold what ye nourish in the bosom of the ambitious man, and how with conformity ye increase and strengthen the hands of the adversary; consider also whether ye therein please God or the *Spirit*, and with whom ye partake in the

And thou Ambitious *Haman*, consider also whose thy greatest friend, he that piles up fuel upon fuel upon the flames of thy ambitious spirit, by satisfying it; or he, that refusing to feed and increase any ambitious appetite, becomes as a stumbling stone in thy way, and as thorns under thy feet, that should prick thee to humble and set thee to rise and consider

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